



3.5.7

THE SHARING OF LIGHT

Sharing the Light

Fresh off the Masonic Press from around the World

January – Spring 2023

S.T.L by 3.5.7. & E.S.G

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BACK ISSUES

Since the last Sharing the Light Newsletter there has been allot happening on the 3.5.7 side of the world.

I have continued to add information to the Masonic side of the website with new additions labeled to show that they are new.

My Blue Lodge, Union No. 3 has created an Esoteric Study Group that 3.5.7. calls, E.S.G. Our first meeting occurred in January and was well attended.

The ongoing collection, indexing, and archiving of Masonic related information for the Grand Lodge of Oregon Masonic Library and Museum is still going strong. Scanning, scanning.... The Digital Archives of the MWB Robert M. Richmond Memorial Library and Museum is growing so much. It is hard to believe that the digital collection is where it is now with only a few years ago we had nothing. The information for free for researchers is a massive tool.

Enjoy the S.T.L newsletter. 3.5.7

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[THE RYAN J. FLYNN COLLECTION](#)

Masonic News from around the Globe

Police Arrest Suspect in Arson at Masonic Lodge in Ellington

<https://www.nbcconnecticut.com/news/local/police-arrest-suspect-in-arson-at-masonic-lodge-in-ellington/2955965/>

Masonic Temple facing foreclosure

<https://www.binghamtonhomepage.com/news/local-news/masonic-temple-facing-foreclosure/>

300 Years of Masonic Infiltration

<https://onepeterfive.com/300-years-masonic-infiltration/>

Nonprofit helps to rehome dozens after Kansas Masonic Home's sudden closure

<https://www.kwch.com/2022/12/31/nonprofit-helps-rehome-dozens-after-kansas-masonic-homes-sudden-closure/>

“An Important New Study of Freemasonry and the Latter-day Saints”

<https://www.patheos.com/blogs/danpeterson/2023/01/an-important-new-study-of-freemasonry-and-the-latter-day-saints.html>

THE MYSTERY OF ROYSTON CAVE: KNIGHTS TEMPLAR IN HERTFORDSHIRE?

<https://www.history.co.uk/articles/the-mystery-of-royston-cave>

How America's First Third Party Influenced Politics

<https://www.history.com/news/third-party-politics-anti-masonic>

Masonic Links of Interest

<https://drdavidharrison.blogspot.com/?m=1>

<https://californiafreemason.org/2019/09/18/gaming-the-system/>

<https://www.facebook.com/109642300807999/posts/408506694254890/>

<http://www.midnightfreemasons.org/2021/10/white-gloves.html?m=1>

<https://www.facebook.com/groups/1273630382693824/permalink/4722383561151805/>

<https://mailchi.mp/f5e06a34311a/december-update-livingston-masonic-library?e=d1ad2f2959>

<https://facebook.com/events/s/sapere-aude-232-the-cardinal-v/468881004661059/>

<https://www.facebook.com/109642300807999/posts/424139489358277/>

<https://www.stitcher.com/show/historical-light-freemasonry-show>

<https://issuu.com/grandlodgedc>

<https://mega.nz/file/4Z00SDoJ#4-f-bcLZjrTITI15JeYR73Quej-2TJogSIkgN7MqU>

<https://www.facebook.com/109642300807999/posts/441304407641785/>

<https://www.facebook.com/709878182386344/posts/7072007516173347/>

<https://youtube.com/c/RubiconMasonicSociety>

<https://youtu.be/Nt0YvrlAQU>

https://issuu.com/grand_lodge_of_arizona/docs/copper_post_jan_2022

https://nymasoniclibrary.odilo.us/?mc_cid=abe432c1d9&mc_eid=d1ad2f2959

From Scottish Rite Journals © Scottish Rite Southern Jurisdiction

Subduing Our Passions

Freemasonry's Hidden Willpower Lesson

MICHAEL W. WHARTON, 32°
Valley of Kansas City, Missouri

When I started attending lodge regularly several years ago, one part of Masonic ritual always stood out prominently as one is encouraged to "learn to subdue one's passions" and improve oneself in Masonry. I was eager to receive instruction on how to improve my self-control.

After a couple years of regularly attending meetings, however, I had not experienced a single speech, seminar, or workshop on how to subdue one's passions. Somewhat disappointed, I decided to do my own research on resisting temptation or, more aptly put, increasing "willpower." Based on my reading of books such as *New York Times* reporter Charles Duhigg's *The Power of Habit: Why We Do What We Do in Life and Business* and Dr. Kelly McGonigal's *The Willpower Instinct: How Self-Control Works, Why it Matters, and What You Can Do to Get More of It*, it became clear to me that circumscribing our desires and keeping our passions within the due bounds and points of the compasses are learnable skills.

Regularly performing mental focus exercises strengthens willpower, pushing the brain to create new neural pathways and increasing willpower. The centerpiece of Freemasonry is, of course, one big mental focus exercise—memoriza-

tion of ritual. By working regularly to commit our ritual to memory, we control our attention and focus on the task at hand. Doing so over time improves our ability to self-regulate and, as a consequence, to resist our immediate impulses.

A similar Masonic task requiring deliberate control of focus and self-regulation is found in our obligations—keeping a secret. The ancient brain, preoccupied with instant gratification and basic survival, has an instinct to reveal the hidden information in order to relieve the stress of hiding it, while the higher brain is geared towards the loftier goal to suppress that instinct. To win the battle, the higher brain or conscience is required to focus and self-regulate, which, if done successfully, increases one's willpower reserve.

Simply joining a Masonic lodge and surrounding oneself with like-minded men improves self-control. Masonic lodges are veritable incubators of virtue in which the high standards of equality, rectitude of conduct, and compassion are drilled *ad nauseum*. If we believe that the brother standing next to us is applying these standards in his life, we will, too.

Focusing on lofty thoughts, such as the ideals of Freemasonry, tends to foster self-control. With higher-level thinking, people are less likely to indulge the instinct for instant

gratification. When a Masonic lodge is closed, we hear the beautiful and empathic words which can only direct a Mason's focus towards compassion—"These generous principles are to extend further. Every human being has a claim on your kind offices."

It turns out that while I had been waiting for a seminar or "PowerPoint" slide presentation on resisting temptation, Freemasonry had been strengthening my willpower all along. Every time the lodge opened or closed, when I sat in a quiet place memorizing the ritual, or when I reminded myself to always conceal and never reveal, I was learning how to subdue my passions. Like so many other Masonic lessons, this one was hidden in plain sight! *

From the Collection of
III. Arturo de Hoyos, 33°, Grand Cross



Flag of Maryland

JOHN M. BOZEMAN, Ph.D.

In the City of Frederick, Maryland, there is a thriving Masonic Temple, but the *Masonic Traveler* this month goes off the beaten path and up the mountain trail to Middletown in Maryland's Washington County, the first U.S. county named after President George Washington, Master Mason. The nation's first president and preeminent Freemason, of course, lived and attended lodge across the Potomac River in Virginia. Washington, after all, was raised a Master Mason in Fredericksburg Lodge No. 4 in Fredericksburg, Virginia, and was elected the first Worshipful Master of Alexandria Lodge No. 22—today known as Alexandria-Washington Lodge No. 22, having been renamed to honor the father of our country.

Readers of the *Masonic Traveler* are no doubt familiar with the Washington Monument, located on the National Mall in Washington, D.C. Completed in 1884, this monument to Br. George Washington stands over 555 feet tall and is noteworthy for its obelisk-like design, a favorite Masonic architectural motif. The Washington, D.C., monument is not, however, the first monument to Br. Washington. That honor rests with the Washington Monument located in Washington Monument State Park in Washington County, Maryland, close to the towns of Boonsboro and Middletown.

Visiting the World's First Washington Monument

On July 4, 1827, the citizens of Boonsboro held a celebration to commemorate American independence from Britain, an event which included a fife and drum corps, a reading of the Declaration of Independence, and a three-round gun salute fired by three Revolutionary War veterans. The Boonsboro residents also walked two miles up South Mountain and began constructing a stone monument in honor of George Washington. By the end of that day, the structure reached a height of 15 feet on a 54-foot diameter base.

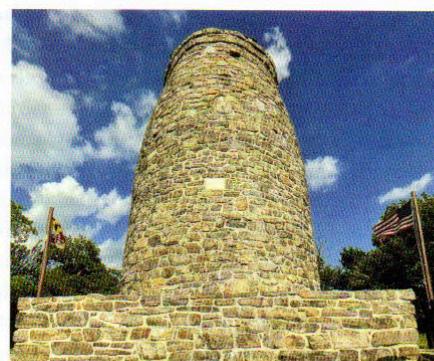
In September of that year, the people returned to finish the monument, which once completed stood 30 feet tall. Perhaps due to more impressive monuments and tributes built to Br. Washington in ensuing years, the monument was left to crumble to the ground only to be restored later by a non-Masonic fraternal organization, the Odd Fellows Lodge of Boonsboro, in 1882.

While the monument itself is of modest size, the dry-laid (i.e., mortarless) construction and Winnie-the-Pooh-beehive shape exude a rustic charm. Even better, the view from the monument is nothing short of breathtaking, looking out over four

states: Maryland, Pennsylvania, Virginia, and West Virginia.

The surrounding park offers opportunities for camping, bird-watching (especially of eagles, hawks, and falcons), picnicking, grilling, and hiking, and the famed Appalachian Trail passes through part of the site. During non-COVID times, the park also operates a small museum dedicated to the monument and to the Civil War-era Battle of South Mountain. Ascending the trail to the monument, markers lead the hiker chronologically through important dates in the first President's life.

While the Washington Monument in Washington County is modest in size, it is of enormous historical interest in reviewing how George Washington's countrymen first sought to commemorate America's preeminent Freemason in the operative Masonry of architecture. •



World's first Washington Monument at Washington Monument State Park, Washington County, Maryland

Photography: Cordelia Dreisonstok

Buffalo Bill

Western Legend and Fondly-remembered Mason

SELMIN KARATAS, OES

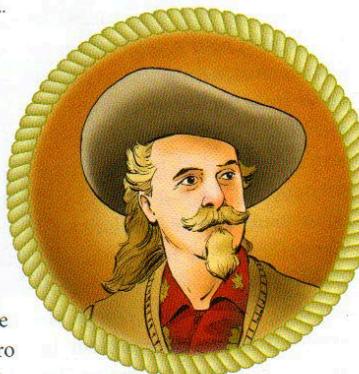
"Who's got the stuff that made the Wild West wild? ... Colonel Buff'lo Bill!"
—Br. Irving Berlin, *Annie Get Your Gun*

I remember like it was yesterday how my father always watched cowboy movies and that one of his all-time favorite characters from these films was Buffalo Bill. He had such a high regard for his hero that he made a horseshoe cane to honor him.

Recently, I came across his cane and thought about who was this "Buffalo Bill," for whom my father had such admiration that he was inspired to make a walking cane in his honor? I took it upon myself to learn more about him and discovered Buffalo Bill was a Mason. First, however, a general overview of his life is in order.

William Frederick "Buffalo Bill" Cody was born on a farm in Le Claire, Iowa, on February 26, 1846. His father, of Canadian descent and a staunch abolitionist, was very active in the anti-slavery movement in Kansas, a moral imperative that ultimately led to his untimely death. As a result, at the tender age of 11, Bill was thrust into taking care of his family, and he took a job with the transport firm of Russell, Majors, and Waddell delivering messages on horseback between the drivers and workmen.

At the age of 14, in 1860, the youth caught "Gold Fever" with news of gold discovered at Fort



Buffalo Bill Cody was honored in the *Scottish Rite Journal's Chips from the Quarry* featuring "famous and flamboyant Wild West legends."

Artwork by Ill. Ted Bastien, 33°

Colville and the Holcomb Valley. As he set off on his way to the gold-fields, however, he met an agent for the Pony Express and was thereupon given a job as a rider. "He made a trip of 321 miles," Alexander Uhland writes in his article "William Frederick Cody—Famed Scout and Frontiersman," "without stopping except for meals and to change horses."¹

In 1867, Bill signed an 18-month-long contract with the Goddard Brothers to furnish the Kansas Pacific Railroad laborers with all the buffalo meat required to feed them. In order to fulfill his contract, he killed more than 4,280 buffalo, earning him his famous sobriquet of "Buffalo Bill."

Buffalo Bill was most famously a great showman, an aspect of his life celebrated in Br. Irving Berlin's Broadway musical *Annie Get Your*

Gun, in which Bill appears as a key character. In fact, the play's eponym, "Annie Oakley, the famous crackshot, was a member of his company."²

Bill's career in show business commenced on December 17, 1872, in Chicago, where he appeared in productions such as *Scouts of the Prairie* and *Texas Jack*. His shows turned out to be true successes.

The following season, Buffalo Bill had his own cast, and, from then on, he did his open-air Buffalo Bill Wild

West Show, which was a true hit. His aim was to entertain as well as educate audiences by showcasing



Buffalo Bill's Walking Stick (detail)

Image courtesy of
Robert R Livingston Masonic Library

hundreds of live buffalo, elk, cattle, and other animals associated with the American West. Buffalo Bill made cowboys American icons, for they had heretofore been considered as coarse cattle drivers, with the term "cowboy" hurled as a pejorative. All this changed in large part due to the Buffalo Bill Wild West Shows

Buffalo Bill's Walking Stick

Image courtesy of Robert R Livingston Masonic Library



that toured internationally to jubilant crowds.

Bill's show was such a hit that he had the opportunity to entertain at Queen Victoria's Golden Jubilee celebration. His show was visited by commoners, nobility, and even Queen Victoria herself. The show helped improve Anglo-American relations. After that, his show became very popular in Europe as he toured the Continent.

As for Freemasonry, Buffalo Bill Cody had a warm friendship with Civil War Captain W.B. Brown, who organized the Platte Valley Lodge No. 32 under the Grand Lodge of Nebraska. On January 10th, 1871, Buffalo Bill Cody was there raised a Master Mason.³

While in England, Bill petitioned the Euphrates Chapter No. 15, Royal Arch Masons of North Platte, Nebraska by mail. On November 18, 1888, as he divided his time between a show in Staten Island and running

a stock ranch near North Platte, he advanced through the Royal Arch Degrees. In 1889, Brother Cody then joined Palestine Commandery No. 13, Order of Knights Templar of North Platte, Nebraska, and received the Knights Templar Degrees. In 1892, between tours of Europe, he petitioned Tangier Temple in Omaha, Nebraska, to become a Shriner. Brother Buffalo Bill Cody finally became a Scottish Rite Mason on April 4, 1894, in the Valley of New York City.⁴

Brother Cody was dedicated to the ethical principles of his Masonic fraternity. He had a reputation for befriending people of all religions, races, national backgrounds, and walks of life. Br. Cody advocated for the rights of Native Americans and for the respectful, professional treatment of Native Americans who were involved in his shows.⁵

Br. Cody passed away suddenly on a trip to visit his sister in Denver on January 10, 1917, at the age of 71. He is remembered not only for his scouting, frontier-exploring, military service, and showmanship, but also for being an exemplary Mason, upholding the ideals of brotherly love, relief, and truth.

In 1921, the Buffalo Bill Memorial Museum was founded by Johnny Baker, a close friend and, unofficially, a foster son of Buffalo Bill. Millions saw Buffalo Bill in his Wild West shows during his lifetime, and likewise, millions of people have paid their respects by visiting Buffalo Bill's grave since he laid down his working tools. Indeed, it is now one of the top attractions for visitors to Denver and, indeed, the State of Colorado.

As for the "Buffalo Bill" original walking cane that initiated my search for the man behind the legend, it rests today with the Living-

Spurred by her father's interest in William F. "Buffalo Bill" Cody, the author looks at the Wild West Legend, a Mason whose legacy as an American icon endures.

ston Masonic Library and Museum in New York. The cane was acquired from a museum in London that had held it since the turn of the previous century (1900 or so). It came by way of a shop proprietor whom Buffalo Bill had visited in order to repair the walking stick while the showman was in England performing his Wild West Show for Queen Victoria's Golden Jubilee. Instead of repairing the cane, however, Br. Cody opted to buy a new one, and he gave the proprietor the old walking stick as a memento.⁶ What has left the deepest impression upon me, however, is that my father created a walking cane in honor of Buffalo Bill Cody, in order to remember this larger-than-life legend of the Old West. *

ENDNOTES

1. *The New Age Magazine*, May 1966, pp. 52 and 53.

2. *Ibid.*, p. 54.

3. Grand Lodge of Ohio, "Bro. 'Buffalo Bill' Cody: Freemason & Frontiersman," at: <https://www.freemason.com/bro-buffalo-bill-cody-freemason-frontiersman>

4. *Ibid.*

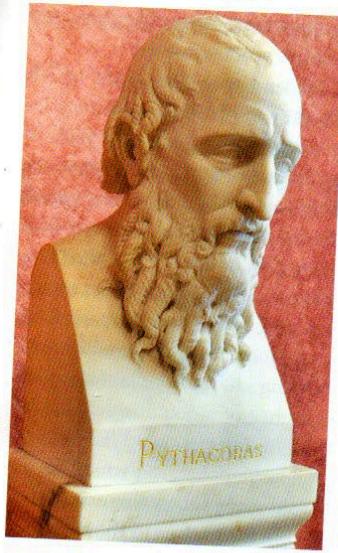
5. *Ibid.*

6. Anonymous, "William F. 'Buffalo Bill' Cody's Walking Cane," at: http://www.phoenixmasonry.org/masonicmuseum/buffalo_bills_walking_cane.htm



The Pythagorean Triangle:

A Selection from George Oliver's Literary School of Freemasonry



Bust of Pythagoras, Reading Room,
House of the Temple, Washington, D.C.

Photography: Elizabeth A. W. McCarthy

MORGAN SMITH

Among the great pillars of nineteenth-century Masonic scholarship stands the English cleric George Oliver, whose name remains at the forefront of Masonic literature even to the present day. During his long and prolific writing career, Oliver published on a wide range of subjects concerning antiquities, Christian doctrine, ecclesiastical history, and Masonic origins. So exhaustive was his work that the later eminent scholar Albert G. Mackey would grant him the title "Father of Anglo-Saxon Masonic Literature" and credit him as "the founder of what may well be called the Literary

School of Freemasonry" (Mackey's *Encyclopedia of Freemasonry*)

Following in the footsteps of his father Reverend Samuel Oliver, George Oliver was initiated in St. Peter's Lodge in Peterborough in 1801 and in 1823 made his first publication on Freemasonry, remarking later in *The Symbol of Glory* (1850) that his pursuits were initially for his "own private amusement" and that he was surprised by its warm reception from brothers. His greatest and most famous work, *The Historical Landmarks and Other Evidences of Freemasonry* (1844–46), remains an essential volume in the Masonic library. In *Landmarks*, Oliver hints at his interest in number symbolism in several discourses on the ancient and modern veneration of the numbers three and seven, but his most exhaustive work on the subject of numbers would not see publication until after his death in 1867. In 1875, after the manuscript was discovered among his work, *The Pythagorean Triangle, or the Science of Numbers* was published without alteration.

For Oliver, the numerical underpinnings of the Masonic system would seem to necessitate a study of numbers and number symbolism across human cultures, even into the mists of antiquity. Rightly recognizing Masonic philosophy as "an emanation from Geometry," Oliver concludes the study of numbers to be of critical concern to the scrupulous Mason thirsting for a greater understanding of the substance of the Craft. The book is a trove of information on the study

of number meaning and symbolism in antiquity, with an emphasis on the philosophy of Pythagoras (whom he believed to be the "European apostle of Masonry") and later Masonic interpretations, and it remains an often overlooked but no less valuable representation of nineteenth-century Masonic thought. Although his accumulation of material outlining specific sacred numbers in folklore and cultural thought was extensive, it was the moral application of numbers that was of surpassing concern Oliver. "The Pythagoreans," Oliver writes of numbers, "had so high an opinion of it, that they considered it to be the origin of all things, and thought a knowledge of numbers to be equivalent to a knowledge of God." Oliver contends that "the secret virtue in particular numbers" as taught in ancient belief systems may reveal to the Masonic student the extent to which a "beautiful moral purpose it is capable of being applied."

With each chapter, Oliver considers both the traditional and Masonic meanings ascribed to numbers from one to twelve and their geometrical figures (the point, the line, the triangle, and so forth). The single point within a circle, the Monad, for instance, often represented the unity of the divine, or "the sole cause and first principle of all that exists" across ancient cultures and fraternal systems. Oliver notes that Freemasonry traditionally has ascribed to the Monad or the Point a divine meaning strikingly similar to that which it held in antiq-

THE KABBALAH: A CONTEMPORARY PATH TO SPIRITUALITY

JAY MCCRENSKY, Ph.D

The July/August 2021 issue of the *Scottish Rite Journal* featured James Danko's article "Towards a Source of Infinite Light" concerning the Kabbalah. Specifically, the article focused on how the study of the Kabbalah offers a path inwards toward greater understanding of the Deity, oneself, and one's Scottish Rite practice.

Yet how does one connect to this light? What exactly is the Kabbalah? The term *Kabbalah* is sometimes used as a synonym for "Jewish mysticism," often including elements of magic and the occult. These associations are not accurate. Rather, Kabbalah is a Judeo-Christian theology making one's existing religious practice vastly more meaningful. The system originally developed within Judaism, guiding Jewish practice and ritual from the thirteenth to the eighteenth centuries. In the eighteenth and nineteenth centuries, however, Kabbalah became popular among enlightened intellectual Christians, even as it nearly was lost among Jews. Isaac Newton, who was both a Freemason and a pioneering physicist, studied the Kabbalah. John Locke, Baruch Spinoza, William Butler Yeats, and especially C. J. Jung were all influenced by Kabbalistic thought as well.

The word *kabbalah* in Hebrew means *receiving* or *reception*. Rather than emphasizing a well-defined external deity, followers of the Kabbalistic path experience the Divine as creative and ethical

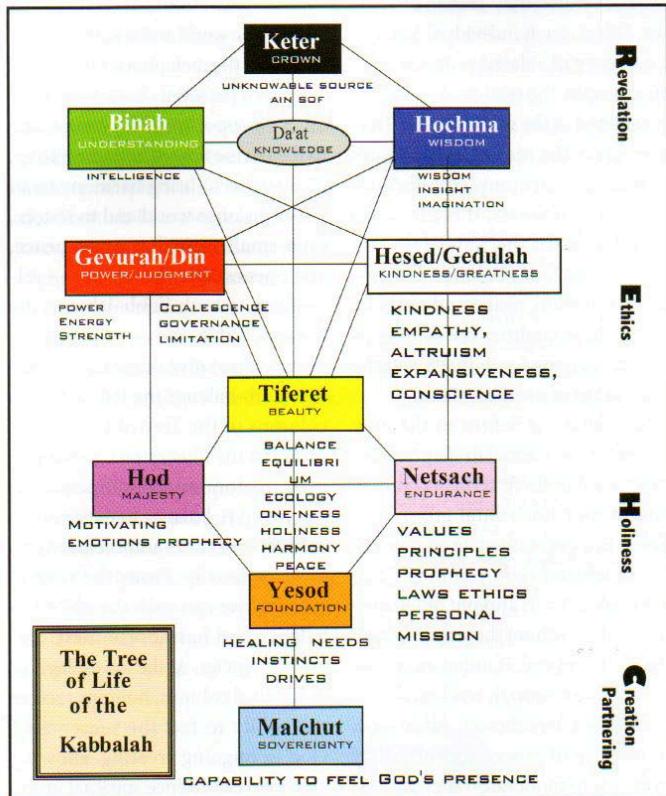


Illustration: Jay Mccrensky

forces flowing into us from the Creator, providing both holiness and illumination. These divine flows not only give humans the wisdom, intelligence, compassion, power, and motivation to build and create, but also enhance one's sense of the Divine. The experience of feeling God's presence is referred to as the Holy Spirit in Christianity, the Shechinah (meaning "closeness") within Judaism, and the experience of the Ineffable within the speculative Masonic tradition.

KABBALAH IN PRACTICE

Christian and Jewish rituals and prayer function for Kabbalists as ways to open the gates and draw in the flows, thus enhancing and strengthening our receiving of them—our "Kabbalah." Masonic literature also states those who "[wish] to attain a more extensive knowledge [possess] the disposition and ability to study the deeper and higher mysteries of our Kabbalah..."¹

The unknowable Source of emanation, and the ten categories of



MASONIC PUZZLE

MASONIC WORD SEARCH

SEB GIROUX, MM

With the New Year 2022, we are leaving behind our sequence of crossword puzzles, and starting something new—Masonic word search puzzles!

Several Masonic words have been lost. Can you find them?* (The solution appears at the bottom right of this page.)



APPRENTICE

APRON

ASHLAR

BENEVOLENCE

BROTHERHOOD

CHARITY

COLUMN

COMPASSES

CONSTITUTION

CRAFT

DEGREE

FELLOWCRAFT

FESTIVEBOARD

GLOVES

GRANDMASTER

HANDSHAKE

HIRAM

LANDMARKS

LODGE

PEDESTAL

PERPENDICULAR

REGALIA

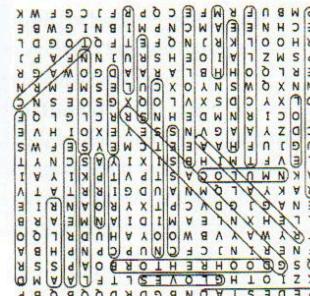
RITUAL

SOLOMON

SQUARE

P	E	D	E	S	T	A	L	N	B	G	D	R	D	Q	Q	B	Q	B	P
K	Z	I	O	T	H	G	L	O	V	E	S	L	T	F	L	A	A	M	D
Q	S	G	D	O	O	H	R	E	H	T	O	R	B	O	A	P	S	S	R
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R	A	K	Y	A	L	Q	M	N	A	U	D	G	I	R	R	T	A	T	V
A	K	N	M	U	L	O	C	A	S	T	P	V	T	P	K	I	Y	A	I
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C	D	Z	Y	A	A	G	V	N	S	S	E	Y	E	X	O	I	H	V	E
I	O	C	I	R	N	M	D	E	H	N	S	R	R	C	L	G	L	Q	F
D	L	X	Y	C	D	S	X	V	L	Q	X	G	S	O	E	S	N	C	
N	N	X	Q	W	S	N	Y	O	X	C	U	L	E	S	M	F	M	R	N
E	R	L	Q	O	H	H	B	L	A	R	A	A	D	G	O	W	A	G	R
P	S	M	Z	L	A	I	O	E	H	S	R	U	J	N	N	F	A	P	J
R	H	O	O	L	K	R	J	N	Q	F	E	T	F	Q	T	O	G	D	L
E	C	H	N	E	E	A	M	C	N	P	M	I	B	N	I	G	W	B	E
P	M	B	U	F	R	M	F	E	C	Q	P	R	F	J	C	G	F	W	K

*This puzzle appears in Br. Giroux's *The Mysteries of Freemasonry: An Educational Masonic Puzzle, and Quiz Book* (2019), available from Lewis Masonic (www.lewismasonic.co.uk).



CORNERSTONES OF THE CRAFT

MASONRY DISSECTED

By S. BRENT MORRIS, Ph.D., 33°, GRAND CROSS

One of the things that makes Masonic history so fascinating to me is how much we know and yet how little. We know today there are three degrees in Craft Masonry: Entered Apprentice, Fellow Craft, and Master Mason. Those romantically inclined may think this situation dates from the time of King Solomon, but common sense should lead to the conclusion that this development is more recent. A reasonable question to ask is, "How long have there been three degrees?" Not that long, it turns out.

There were only two degrees in 1717, when the first grand lodge was created in London. (That is also when grand masters and their powers were created, but that is another innovation on the body of Masonry for another time.) There were still only two degrees in 1723 when James Anderson published *The Constitutions of the Free-Masons* (a Fellow-Craft could be elected grand master then). Shortly after this publication, there were hints something else was going on, but no details.

Soon after 1723, more information started appearing. On October 12, 1725, a London music club for Freemasons, *Philo-musicae et architecturae societas Apollini*, recorded in its minutes that the society "passed" two members as Master Masons. The first recorded Master Mason Degree in a Masonic lodge was in Scotland's Lodge Dumbarton No. 18 on March 25, 1726, and yet there were no details of the ceremony. Something happened in these meetings that transformed a Fellow Craft into a Master Mason, but we do not know what it was. The *Graham Manuscript* of 1726 has a legend about the sons of Noah—Shem, Ham, and Japhet—raising the body of their father from the grave to find secrets on or about it. The *Graham* legend thus hints at coming ritual additions but does not give ceremonial details.

On June 30, 1729, *The Daily Post* of London ran an advertisement addressed "to all Free and Accepted Masons, that have been made after the Antediluvian Manner." The ad

MASONRY DISS E C T E D :

BEING
A Universal and Genuine
DESCRIPTION

OF
All its BRANCHES from the ORI
GINAL to this Present Time.

As it is deliver'd in the

Constituted Regular Lodges

Both in CITY and COUNTRY,

According to the

Several Degrees of ADMISSION.

Giving an Impartial ACCOUNT of their Regular Proceeding in Initiating their New Members in the whole Three Degrees of MASONRY.

VIZ.

I. ENTER'D PRENTICE, II. FELLOW CRAFT,
III. MASTER.

To which is added,

The Author's VINDICATION of himself.

By SAMUEL PRICHARD, late Member of a
CONSTITUTED LODGE.

LO N D O N :

Printed for J. WILFORD, at the Three Flower-de-Luces behind
the Chapter house near St. Paul's. 1730. (Price 6d.)

COURTESY OF THE LIBRARY OF THE GRAND LODGE OF MASSACHUSETTS,
WALTER H. HUNT, GRAND HISTORIAN (COLOR TINT ADDED)

refers to lecture to be given with "the whole History of the Widow's Son kill'd by the Blow of a Beetle, afterwards found 3 Foot East, 3 Foot West, and 3 Foot perpendicular." This advertisement appears to be a jab at contemporary Masonry, but also appears to be another hint of things to come. It certainly is a foreshadowing of the Hiramic Legend.

Then on October 20, 1730, Samuel Prichard's *Masonry Dissected* was published in London. Like Athena bursting fully armored from the forehead of Zeus, the Hiramic Leg-

end made its appearance. Prichard's small (approx. 7 $\frac{5}{8}$ " x 4 $\frac{1}{2}$ ") 32-page pamphlet proved wildly popular. It apparently sold out the first day it was available, as a second edition was offered the next day, and a third edition was advertised October 31. It was reprinted in *Read's Weekly Journal or British Gazetteer*, on October 24, 1730, presumably a pirated edition. Another pirated edition printed by Thomas Nichols of London also probably had made its appearance, as well as other pirated editions reprinted in the *Northampton Mercury* and in *The Original Mercury, York Journal: or, Weekly Courant*, all by November 2, 1730.

London citizens surely were curious about the growing social movement of Freemasonry, as seen by several exposures of Masonic ritual and ceremonies published to that point up to this date. However, the popularity of *Masonry Dissected* pointed to something else at work. It has been speculated that Masons themselves were the primary purchasers of the book, as they wanted to add this new degree to their repertoire, and the grand lodge offered no ritual guidance. On the other hand, perhaps the Masons just wanted to learn more about this new and increasingly popular ceremony.

An interesting point emerges on the topic of secrecy. After arguing that his obligation of secrecy was invalid

since the secrets had been published, Prichard explains for his initial audience why he is publishing his book: "I was induced to publish this mighty Secret for the publick Good, at the Request of several Masons, and it will, I hope, give entire Satisfaction, and have its desired Effect in preventing so many credulous Persons being drawn into so pernicious a Society."

For readers today, however, the chief point of interest is that our knowledge of the Hiramic Legend and Third Degree ceremonies starts with *Masonry Dissected*. It is possible to follow the expansion and presumed popularity of this new creation, but many questions remain. Who was Samuel Prichard? Where did the rituals of *Masonry Dissected* originate? Were they created out of the whole cloth, or did they build on some earlier tradition? Why was the Master Mason Degree adopted so rapidly but other later degrees were not? Did influential members of the young grand lodge promote it, perhaps behind the scenes? Was there any pushback against this new degree from traditionalist lodges?

These questions of the origins of Freemasonry and how it grew and evolved all come back to knowing more about a 32-page booklet published in 1730, *Masonry Dissected* by Samuel Prichard. •

MASONIC BOOK CLUB to Reprint *Masonry Dissected*



The Masonic Book Club will reprint Samuel Prichard's 1730 *Masonry Dissected*, the eighth book published by the first incarnation of the club in 1977. The original introduction by Harry Carr has been updated and expanded by Arturo de Hoyos, 33°, G.C., and S. Brent Morris, Ph.D., 33°, G.C. The book will be available for prepublication purchase by members only for \$25 + S&H from December 20, 2021, through January 20, 2022. Delivery is expected in spring 2022 after which a limited quantity will be available for retail purchase.

Alphonse Cerza and Louis Williams. The MBC primarily reprinted out-of-print Masonic books with scholarly introductions; occasionally, it would print original texts. In 2017, MW Barry Weer, 33°, the last president of the MBC, transferred the MBC name and assets to the Supreme Council, 33°, SJ, USA. The revived Masonic Book Club has the goal of publishing classic Masonic books while supporting Scottish Rite, SJ, USA philanthropies.

Membership is open to anyone interested in Masonic history, and there are no dues. Members receive electronic newsletters and the opportunity to make pre-publication purchases of upcoming MBC volumes. To join or to access for more information, go to <https://scottishrite.org/media-publications/masonic-book-club/>.



MASONIC PUZZLE

SCOTTISH RITE CROSSWORD

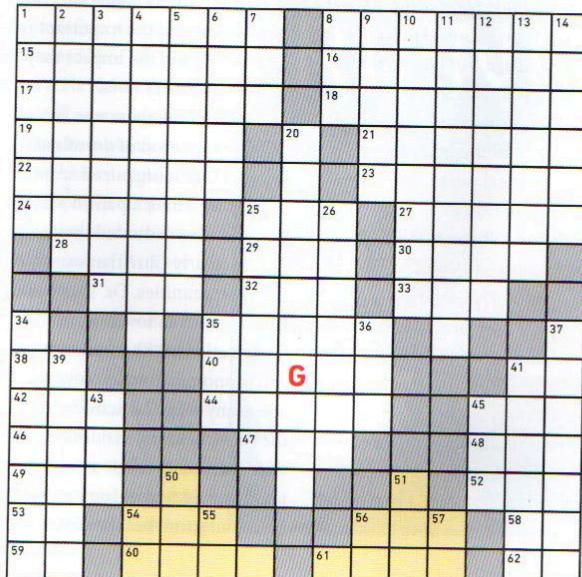
By ERIK L. BRINCKS, 32°, KCCH
Valley of Des Moines, Iowa

This issue, a guest contributor offers a crossword with a Scottish Rite theme and more.

ACROSS (On the Level)

- 1 Sect of Islam descended from the Orientalists
- 8 Place to which the logs were conveyed from the forests of Lebanon
- 15 Turkish Empire where Freemasonry played a complex role
- 16 Three hairstyle choices: fades, beehives, _____
- 17 In the Alchemical tradition, an element that represents wisdom _____
- 18 Short and thick types of Chinese noodles
- 19 Number of tents in the 32° and number of elus in the 9°
- 21 Picture in picture in picture in picture is known as the _____ effect
- 22 Final result of the US Civil War: an _____ to the _____ (abbr.)
- 23 As a citizen, a Mason should try not to _____ and avoid _____.
- 24 Latin for "saw" (noun)
- 25 One of 9, one of 15, or one of 12
- 27 Andy Griffith's deputy, perhaps, if he had been Irish?
- 28 Liberal art most revered by Masons (abbr.)
- 29 Skilled persons found in 58 ACROSS (abbr.)
- 30 Gene mutated in many melanomas
- 31 Pillar supporting the fabric of the lodge (abbr.)
- 32 Wide shoe size
- 33 Long time
- 35 Mountains of RISK fame
- 38 "Magin"-al LA Laker (abbr.)
- 40 Wise men
- 41 Australian state of Adelaide (abbr.)
- 42 Conjunction to set off a contrast
- 44 Directions to Four Corners Monument from anywhere in CO (abbr.)
- 45 Sister org. of the Blue Lodge
- 46 State of agitation
- 47 Together with 1 DOWN, "Hawkeye State" capital and an S.R. Valley
- 48 College entry exam (abbr.)
- 49 Shrine Hospitals or Scottish Rite Foundation, for example (abbr.)

- 52 Dallas-Ft. Worth rail line (abbr.)
- 53 Polish abbr. for assoc. of nations using the Euro
- 54 π
- 56 Psalm of particular Masonic interest
- 58 Where an ambulance generally transports its passenger (abbr.)
- 59 This six-pointed symbol first appears in the 12° (abbr.)
- 60 Birth year of 35 DOWN
- 61 House of the Temple's address
- 62 Poet Eliot, whose "Ash Wednesday" speaks of a lost word and three staircases
- 10 This Biblical judge of Israel and his attire
- 11 Masonic question: " _____ ?"
- 12 Describing a knight of the 21°
- 13 One who has received the 19°
- 14 Ancient Jewish ascetic sect referenced in the 17°
- 20 Domestic "flyers," in the US
- 25 Gemstone on the 29° jewel
- 26 Knowledge is _____, unless it is paired with wisdom.
- 34 22° Prince of _____ (alternate spelling)
- 35 Nation of the Western Hemisphere (abbr.)
- 36 Chicago to St. Louis direction (abbr.)
- 37 See 41 DOWN.
- 39 Those referenced in the 7°
- 41 With 37 DOWN, those who have taken the 4°
- 43 Also
- 45 Cereal grain Br. Washington planted on his farm
- 50 Date Walt Disney, Senior DeMolay, opened his park in 1955
- 51 Albert Pike Lodge No. _____ in Nebraska
- 54 Inspector Inquisitor Degree
- 55 _____th theorem of Pythagoras
- 56 Knight of the East and West Degree
- 57 Inspector General Honorary Degree



CORNERSTONES OF THE CRAFT

ROSCOE POUND, PROFESSOR OF LAW, REVIEWS MASONIC PHILOSOPHY

By WILLIAM PARKS, 33°

Book Reviewer, Valley of Roanoke, Virginia

In this series *Cornerstones of the Craft*, classic books on Freemasonry are reviewed and their authors remembered. The present article features the noted legal mind Roscoe Pound and portions of his lectures at Cambridge published as *Lectures on the Philosophy of Masonry* (1915).

“**P**hilosophers are by no means agreed with respect to the scope and subject matter of philosophy,” writes Roscoe Pound in the opening lines to his book *Lectures on the Philosophy of Masonry*. “Nor are Masonic scholars at one with respect to the scope and purpose of Freemasonry.” Few Masonic scholars have addressed the various strains of Masonic philo-

ophy more clearly, logically, and sensibly than Dean and Honorary Most Worshipful Roscoe Pound, LL.D. (1870–1964). Raised in 1901 at Lancaster Lodge No. 54, Lincoln, Nebraska, where Pound presided as Worshipful Master in 1905, he served the Nebraska Grand Lodge as Grand Orator in 1907 and attained the title of Honorary Past Grand Master.

He became the Founding Master of the Harvard Lodge of the Grand Lodge of Massachusetts in 1922 and served as the Grand Lodge’s Deputy Grand Master. Yet he was not famous primarily for Masonry but attained recognition in his chosen field of law, then applied his academic talents to thoughtful studies of various aspects of the Craft. The logic and clarity of his expression remain unsurpassed.

As Charter Professor of Jurisprudence and Dean of Harvard Law School (1916–1936), Br. Pound applied the classical “Socratic Method” of teaching now familiar to generations of law students. He assigned judicial case law to his students for study one day, then peppered them with challenging questions the next. He also saw the necessity of applying the emerging principles of the new social science of sociology to his own legal theories, developing a “Reality School” of law that dealt with real people in real situations, thereby

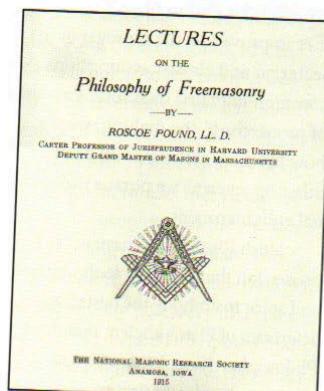
removing ethereal speculation from legal analysis. In his *Lectures on the Philosophy of Masonry*, however, it is the historical development of Masonic philosophy that comes under his purview in five separate topics:

THE PHILOSOPHY OF WILLIAM PRESTON

William Preston (1742–1818), a Scotsman, was an eighteenth-century printer and author of *Illustrations of Masonry*. “[I]t was inevitable that Preston make knowledge the central point of his system,” writes Pound. “How thoroughly he did this is apparent today in our American Fellowcraft lecture, which, with all the abridgments to which it has been subjected, is still essentially Prestonian ...” Referring to the Celestial and Terrestrial Globes, Pound notes (in admiration of Preston) that “these globes are not symbolic, *they are not designed for moral improvement*.” (Emphasis added)

THE PHILOSOPHY OF KARL CHRISTIAN FRIEDRICH KRAUSE

Br. Pound next focuses his lens on German writer Karl Christian Friedrich Krause (1781–1832), “one of the founders of a new Masonic literature, and the founder of a new school of Masonic thought ...” Krause’s approach was “world-wide; respecting every Masonic



Title page to Br. Pound’s *Lectures on the Philosophy of Freemasonry* (1915)

Creed, requiring adherence to none; teaching obedience to states, but confining itself to no one of them [...] Krause is important in the history of Masonic philosophy for “conceiv[ing] that Masonry is working hand in hand with church and state in organizing the conditions of human progress; and that all societies and organizations, local or cosmopolitan, which seek to unify men’s energies in any sphere, whether science, or labor, or commerce—have their part also; since each *and all*, *held up by the three pillars of the social order—Religion, Law, and Morals; Wisdom, Strength and Beauty*—are making for human perfection.”

THE PHILOSOPHY OF GEORGE OLIVER

Englishman George Oliver (1782–1867), a doctor of divinity who wrote on antiquities, viewed Freemasonry through the aspects of religion and tradition. Oliver’s views were along the lines of German Romantic philosophers and English poets, who promoted the idea that “all separation between poetry, philosophy, and religion was superficial and arbitrary.” In summing up Oliver’s views, Pound notes: “Speculation and imagination were the chief organs of thought” whereas “reason abdicated for a season.” With its focus on reason, this intuitive approach is a curious one for Freemasonry, based as it is on reason.

THE PHILOSOPHY OF ALBERT PIKE

The Scottish Rite’s own Albert Pike (1809–1891) is given treatment by Pound for providing “a metaphysic of Masonry. To him, Masonry is a mode of studying first principles, and its end is to reveal and to give us possession of the universal principle

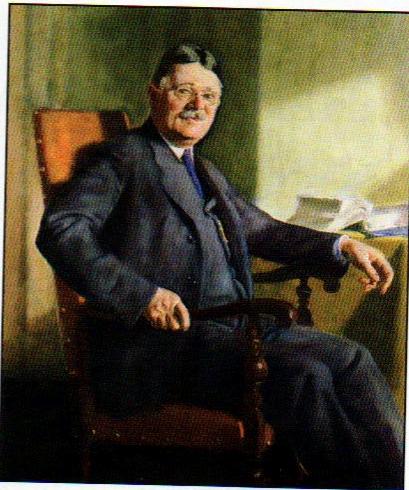
by which we may master the universe. Hence, he thinks of the relation of Masonry to the fundamental problems of existence.” We in the Scottish Rite are familiar with Pike’s esoteric approach in phrases common to *Morals and Dogma* such as: “The Mysteries embraced the three great doctrines of Ancient Theosophy. They treated of God, Man, and Nature. [...] the Light and Change evolving ...” (Lecture to the 23°, “Chief of the Tabernacle”)

A TWENTIETH-CENTURY MASONIC PHILOSOPHY

In this last section of *Lectures on the Philosophy of Masonry*, Pound includes a picture of Dr. Albert Mackey (1807–1881) but speaks more generally of aspects such as psychology, anthropology, and sociology, which bring Masonic thought into more recent disciplines. On the other hand, Pound writes lyrically at this point in tones familiar to traditional Masonic literature: “The Grand Master of the Universe has entrusted to us the principles of Masonry as working tools. They, too, are not ours, they belong to the lodge of the world. We are to use them that He may have pleasure and the Craft of humanity that labors in this wide lodge of the world may profit thereby.”

MASONIC JURISPRUDENCE

In addition to his *Lectures on the Philosophy of Masonry* reviewing



Charles Hopkinson, *Portrait of Roscoe Pound*. Oil on canvas. During his two decades as dean, Br. Pound oversaw the acquisition of a large portion of the Harvard Law School’s visuals collection.

COURTESY OF HARVARD LAW SCHOOL LIBRARY, HISTORICAL & SPECIAL COLLECTIONS

different trends in Masonic thought across the centuries, Pound wrote also of Masonic Jurisprudence in a book of that title. Given Pound’s legal training, this interest is to be expected. Topics Pound peruses include history, general Masonic tradition, philosophy, logical (or systematic) construction on the basis of history, philosophy, and tradition—all subjects of legal but also general Masonic interest. Masonic Jurisprudence, however, is outside of the scope of our *Lectures on the Philosophy of Masonry* book appreciation.

In sum, we owe Br. Roscoe Pound an enormous debt for reminding us that, while our gentle Craft is eternal and universal, different trends in and approaches to Masonic philosophy have emerged over time. Indeed, in the words of Pound, “If the Craft is to be perpetual, it must appeal each time as well as to all times ...” *

REVISITING THE *NEW AGE*:

A Brief History of the Supreme Council's First Literary Magazine

By B. CHRIS RULI, 32° and MARK DREISONSTOK, 32°, KCCH

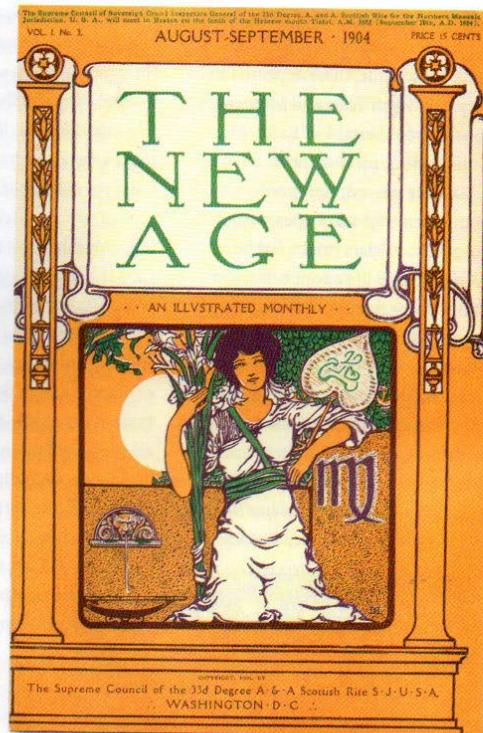
In the Summer of 2020, Supreme Council Librarian Larissa Watkins and Chris Ruli, District of Columbia Grand Lodge and Washington Valley Historian, embarked on one of the Library's most ambitious projects to date: digitizing *The New Age Magazine* (as the *Scottish Rite Journal* was known until 1989).

First published in June 1904, the *New Age* began as a monthly literary magazine and general Masonic digest. Early editions featured short stories, poetry, Masonic articles, and reviews of art. Near the back of each issue, notable Masonic activities and milestones were featured from across the country. These early issues featured stylized front covers depicting zodiac themes in Art Nouveau style.

For the first three years, nine members, representing both the Northern and Southern Jurisdictions, composed the *New Age*'s Board of Directors. Differences in visions between the two groups resulted in the magazine's first restructuring at the end of 1907, when it transferred completely to the Southern Jurisdiction. Paradoxically, magazine production moved from Washington, D.C., to New York City the following year, even though it remained an "official organ of the Supreme Council, Southern Jurisdiction." To increase readership, Grand Commander James Richardson offered the publication gratis during the first year to all members within the Southern Jurisdiction. An annual subscription to the *New Age* cost \$1.50.

By 1905, elements appeared in the *New Age* which anticipated our current *Scottish Rite Journal*. Columnist Warren Harper, for example, detailed his global travels in a series similar to today's *Masonic Traveler* feature. Harper wrote in 1905 of his travels to the Jungfrau Mountain summit of the Swiss Alps. He praised the "modern Aladdins, the engineers, [who] have again rubbed their lamps, and behold, the wonderful electric road ascending the grizzly veteran of the Oberland Alps has achieved another height!"

George F. Moore, SGIG in Alabama and author of the Knight Commander of the Court of Honor ritual, served the magazine's first managing editor. Moore poured his heart and personal resources into the project. When



Cover of the August/September 1904
New Age Magazine in Art Nouveau style

LIBRARY OF THE SUPREME COUNCIL, 33°, SJ

production moved to New York City in 1908, Moore spent \$3,000 (about \$85,000 today) of his own salary to acquire a typeset machine and contract a printer. Moore often defended the magazine's "high concept" approach, especially against those who thought the publication veered too far away from the ritual and directly Masonic themes. Moore believed this expansive approach was rooted in the Scottish Rite's educational mission, saying: "We know that the ordinary magazine is intended for entertainment and not to cultivate the virtue of thinking, but the resolution to which we have referred states explicitly that this magazine 'is devoted to the education of all the people in the highest sense.'"

Richardson appointed Moore as Lieutenant Grand Commander in 1912. He served in this role for two years until 1914, when Richardson died, and he became the Grand Commander. While Moore officially resigned as managing editor in 1912, he continued to oversee the publication until a suitable successor had been identified. In 1914, the *New Age* returned to Washington, D.C., and Moore experimented with more policy and opinion-orientated pieces. The dramatic shift was concisely encapsulated in its new 1915 subtitle, which declared the *New Age* "a monthly publication devoted to Freemasonry and its relation to present-day problems." Science features began to appear, such as the March 1912 "Great 'Eyes' of Science" article discussed elsewhere in this issue. The look of the magazine cover also changed to resemble the yellow-bordered *National Geographic*, but with a different Masonic temple location featured every month.

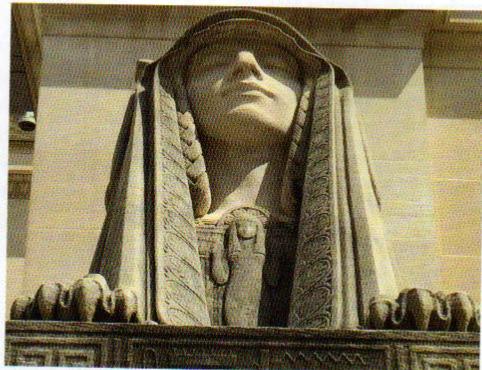
Now Grand Commander, Moore felt less political pressure as he began to push the publication's boundaries. The *New Age's* "second wave" featured examinations on the benefits of early education, Freemasonry and religion, the American government, trials and tribulations of foreign Masonic jurisdictions and their governments, and separation of church and state. An example of the desire for social reform is found in "Leo Tolstoy - the Thirteenth Apostle" (June 1918), in which author Henry Evans recounts the famous Russian writer's life and the anti-war movement, as well as compares his struggles to contemporary world events. "Reforms will come slowly," wrote Evans. "Human nature will have to change mightily ere the Tolstoian era sets in. But many things he taught are capable of being realized at once if mankind will only experience a change of heart."

Throughout Moore's stewardship, the publication adopted a "Masonic activist" tone. He combined Masonic symbolism with practical teachings to enact positive social change and perhaps political reform. Masonic activism became organizational policy in 1920, when the Supreme Council publicly supported developing a federal Department of Education (something which did not occur until decades later), as well as use of an external news service. Moore's approach led to some dissatisfaction, however, and in 1921 he resigned as Grand Commander. Executive-Secretary John Cowles became his successor. The magazine began alternating between articles with a metaphysical Masonic focus and pieces dealing with more on-the-ground topics, a pattern which continues in the *Scottish Rite Journal* of today.

Under Cowles, the *New Age* expanded from forty-eight to sixty-four pages. He added two recurring columns. The first, "Journeyings," was a diary-style piece documenting his travels and activities as Grand Commander. Cowles was surprised but pleased to see that the whimsical style and informal anecdotes of "Journeyings" were well received by readers. "Positions Wanted," a job-seeking board, proved equally as popular and ran for some thirty years, into the late 1950s.

During his editorial tenure, Cowles and the *New Age* board ran pieces strongly critical of Mussolini, Hitler, and other fascist belligerents prior to America's entry into the Second World War. He was well aware of anti-Masonic sentiment by totalitarian regimes in Europe and expressed these concerns in print. The German and Austrian governments subsequently banned the *New Age*. Cowles also lobbied allied European Supreme Councils to form Masonic relief groups.

Immediately after World War II, Masonic membership reached new heights. Luther A. Smith succeeded Grand Commanders John Cowles and Thomas J. Harkins, who resigned in 1952 and 1955, respectively. Smith began his first full year with a completely redesigned *New Age*. Beginning in January 1956, the magazine shrank to a "pocket size" of five by seven inches, mirroring contemporary magazines such as *Reader's Digest* and *TV*



During the magazine's first years, there was poetry. One poem, "The Sphinx" Clarence H. Urner (Nov. 1904 issue), foreshadowed that ten years later the House of the Temple would install two monumental sphinxes to guard the entry of the building. "What is Morn,/ Hot Noon, black night, or any lengthening hour," the poet asks, "When Egypt lives within that steadfast frown?"

PHOTOGRAPHY: MARK DREISONSTOK



MASONIC PUZZLE

MASONIC TOPICS & MORE

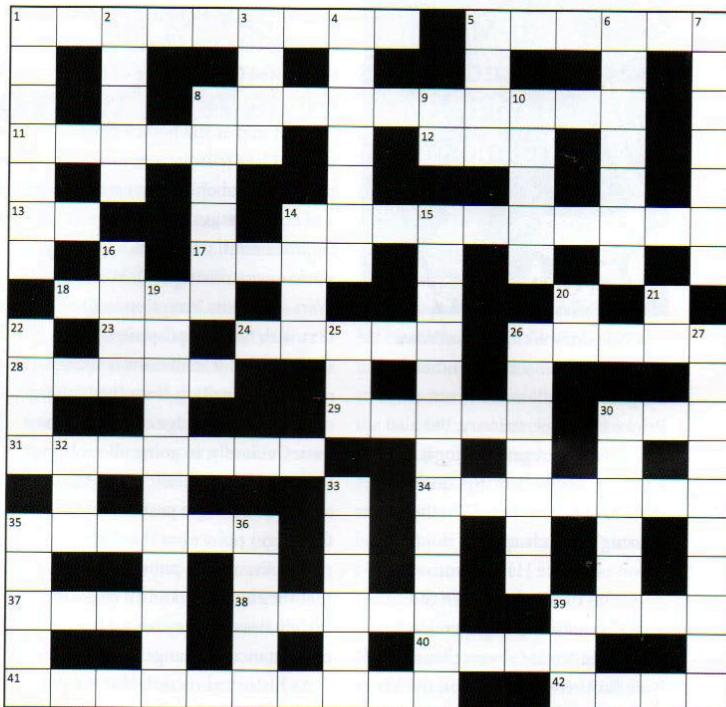
By SEB GIROUX, MM

HORIZONTAL

- 1 Jewel of the 27°, Knight of the Sun
- 5 Masonry is sometimes called a ___ society.
- 8 Presidential Masonic Founding Father
- 11 In Br. Rudyard Kipling's "The Bisaree of Poree," the ___ of the title will work as a love charm—*only* if you have stolen it!
- 12 Blueprint of life
- 13 Inspector General (*abbrev.*)
- 14 This mysterious group is sometimes confused with Freemasonry.
- 17 "There is a ___ in the affairs of men which ... leads on to fortune;" so writes the Bard.
- 18 The Royal degree of the York Rite
- 23 Emotional equivalent to IQ
- 24 Checkered in the temple
- 26 The Square and Compasses, for example
- 28 To apply (undue) force
- 29 Sectors of traditional Indian society
- 30 Br. Alexander Pope wrote, "To ___ is * human, to forgive divine."
- 31 ___ and *Legenda of the Scottish Rite*
- 34 Show of due reverence
- 35 Carlo Collodi, believed by some to be a Mason, created Pinocchio, the famous ___.
- 37 Good ones are welcome, bad ones are evil.
- 38 *A Bridge to* ___ (popular Scottish Rite book)
- 39 Can see farther than most
- 40 This Masonic symbol "buzzes" with activity.
- 41 Another word for brotherhood
- 42 Slang for a group responsible for preventing and detecting crime

VERTICAL

- 1 The Great ___ of Cheops, one of the Seven Wonders of the World
- 2 ___ *ordo seclorum*
- 3 To separate a sheep from a ___ , as in Matthew 25
- 4 First documented English Freemason
- 5 A token or a ___
- 6 Life after death might be an example of such a new start.
- 7 Ships and icebergs do not mix.
- 8 "Sirs, ye know that by this craft we have our ___ ." (Acts 19:25)
- 9 Br. Meriwether Lewis was the first Mason to enter this future state.



- 10 Infamous French writer known for his Masonic hoax
- 14 False object of worship or great admiration
- 15 Describes one who should not know the Masonic Mysteries
- 16 Symbol of the Tall Cedars of Lebanon
- 19 A dot within a circle
- 20 "In the Year of the Order," often in a KT context (*abbrev.*)
- 21 "In the Year of light"—dating system used by Freemasons
- 22 This American national symbol has led to wide speculation.
- 25 "Order out of Chaos" (Latin, *abbrev.*)
- 26 Pythagoras proved it.
- 27 One of the Great Lights
- 30 To dig out
- 32 Personal promise to pay back another
- 33 Hebrew Prophet who foresaw the need to build the Second Temple
- 35 Required for a hypothesis to be accepted as fact
- 36 Prevents intrusion in Masonic meetings
- 39 Arguably the most important role in a lodge (*abbrev.*)

SOLUTION APPEARS ON P. 20.

Quietism and the Divine Spark

By SIMON WEISSENBERGER, 32°

Valley of Washington, D.C.

As Masons, we are called upon to develop both intellectually and morally. Metaphorically, we smooth out our rough ashlars. Most commonly, our Masonic virtues are practiced through reflection on our ritual and symbols as well as commitment to our communities. However, during our current era of digital information overload, additional quiet and contemplative practices of meditation can be a sanctuary for our psyches. While meditation and breathwork are generally associated with Asian religious traditions, other cultures are also aware of their value. The ancient Hebrews wrote about the *Ruach Elohim*—the Breath of Life, or, more literally, the Breath of God. The notion that the Grand Architect breathed life and consciousness into us is a prominent theme throughout all the Abrahamic traditions. In these teachings, we learn that humans have humble physical origins, but we are alive owing to the Divine spark gifted to us by God.

Across the ages, teachers have appeared who have encouraged us to cultivate our inner awareness. The great Sufi poet Rumi understood this in Persia. In the Western world, St. Theresa of Avila, Father Miguel de Molinos, and Andrew Michael Ramsay engaged in similar practices, which became known in Europe

and the US as Quietism—a practice in which individuals sit quietly, calm their minds, and open themselves to direct inspiration from the Divine. Albert Mackey notes that “the Quietism of Madame Guyon [partakes] of the spirit of mysticism” (*Encyclopedia of Freemasonry*, 1916 edition), though he does not discuss Ramsay’s close association with the French mystic.

Quietism later influenced select Christian denominations, especially the Quakers. Chevalier Ramsay (1686–1743), as he was known, would become renowned within the Craft for proposing that Freemasonry descended from the Christian Crusaders, now understood to mean the Knights Templar. Ramsay’s Quietist practices and universalist leanings possibly influenced or at least coincided with the contemplative side of Masonry.

The practice of quieting the mind from distracting thoughts, passions, and vices, and focusing instead on our breath and inner light, can provide a rewarding counterpoint to more structured Masonic symbolism, ritual, and prayers, as edifying as these are. We then go beyond word and thought, taking in the fullness of an experience without words and structured concepts in order to achieve a sublime experience for our senses and our mind. It is said that God cannot be really put into words, and this is where the concept of the ineffable and unpronounceable name of God comes from in Judaism. In



Chevalier Andrew Michael Ramsay,
Mason and Quietest

FROM A. E. WAITE, *A NEW ENCYCLOPEDIA OF FREEMASONRY* (1921), VOL. 2, FRONTISPICE.

quiet meditation and in learning to go beyond words, mystics and saints have spoken of incredible experiences of spiritual ecstasy and illumination.

Quietism is a unique spiritual and religious approach to investigate further and try—not as a replacement for, but rather as a supplement to, our regular Masonic practices. In quiet meditation, we can find peace, sanctuary and let the good spirits that protect us and our families in, and let the Supreme Architect guide us to a better life. The teachings of Freemasonry, the religious tradition we abide to, the wisdom of the ancients, and indeed Quietism can be a useful guide to better ourselves and ultimately bring more wisdom, love, and other Divine attributes to the world and those around us. In the words of the psalmist, “Be still, and know that I am God” (Psalm 46:10). •

KNIGHTS TEMPLAR

Masonic Crossword Puzzle

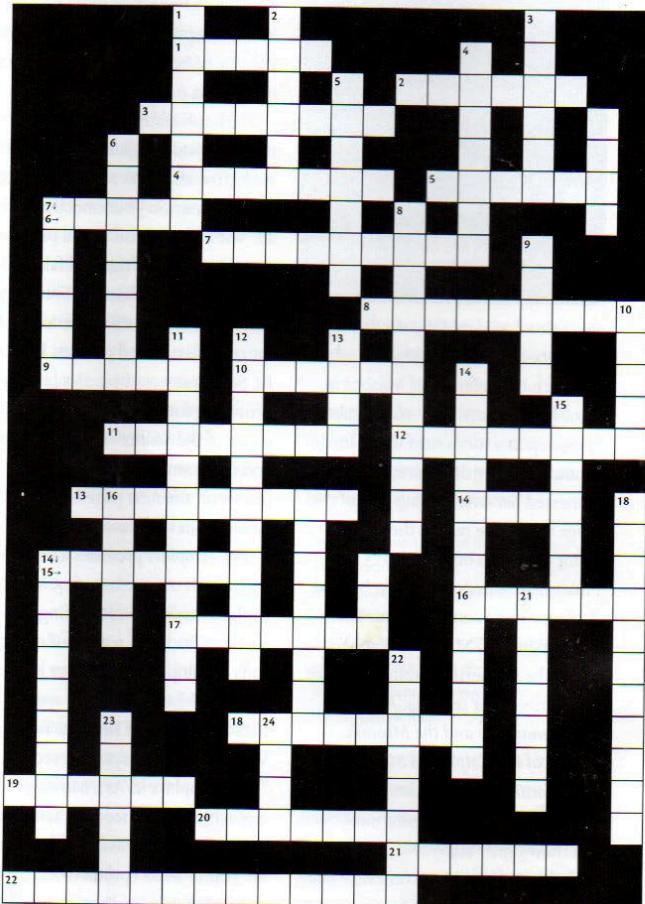
By SEB GIROUX, MM

DOWN

1. Grave act against king or country
2. Uncompromising believer
3. Confirm a claim
4. Made up of the past
5. Wise ancient King
6. Country of Robert the Bruce
7. It can hide several meanings
8. Post Middle Age rebirth
9. Principle, standard of behaviour
10. Past Grand Master
11. Main location for any organizations
12. Least hidden of the secret societies
13. Object of worship
14. French call it century of lights
15. Spanish Military Order created in 1317
16. Mediterranean archipelago
17. Courteous behaviour
18. Has been done in this manner for long
19. Spain and Portugal form one
20. Contains the 10 commandments
21. Reverence or adoration
22. They erect buildings
23. Location of a navigation school
24. Equipment

ACROSS

1. To act in opposition
2. Templars, Hospitallers, Teutonic ...
3. Ruled France after the Revolution
4. Formal and ceremonial speech
5. English capital
6. Given under oath
7. When exploring and finding something new
8. Deliberate act of destruction
9. Unit of Freemasonry
10. Island of the Hospitallers
11. From the Middle Ages
12. Picture that may hide a moral meaning
13. Will carry you if you are sick



SOLUTION ON P. 31

14. Domesticated ruminant used for milk and meat
15. Sicilian capitals
16. English king friendly toward Templars
17. Designated for a purpose
18. Pharaohs, Pyramids
19. Dangerous, unfortunate situation
20. Very well disposed toward war
21. French chevalier famous for his speech on Freemasonry
22. Rules for a Freemason

THE MASONIC TRAVELER



GEORGE WASHINGTON ON VIRGINIA SOIL ... IN LONDON!

And ne'er his feet would stand upon the earth of "Olde England"

J.R. CORBETT

In London's Trafalgar Square, honoring one of Britain's greatest victories, there stands an ardent reminder of one of its greatest defeats, for here the statue of George Washington (1732-99), first president of the United States of America and leader of the American War of Independence, stands proudly upon a foundation of Virginia soil.

Named after the famous naval battle that took place in 1805 under Lord Nelson off the coast of southwest Spain, Trafalgar Square is flanked by Canada House, South Africa House, and the National Gallery, with the southern side of the square beckoning onto a splendid vista leading down to Big Ben and the Houses of Parliament. The square itself is graced by many statues, sculptures, and fountains and is home to Nelson's Column, "guarded" by its four imperious Barbary lions.

Unveiled in 1921, Washington's statue was presented as a gift by the Commonwealth of Virginia to Great Britain in commemoration of the state's



Statue of Br. George Washington at Trafalgar Square, London

Photography: J.R. Corbett

300th anniversary. Commissioned by Thomas Jefferson (1743-1826) and Benjamin Franklin (1706-90), the original marble statue can be seen at the State Capitol building in Richmond. Tradition has it that Washington once promised never to set foot on English soil, and thus earth from Virginia was brought to England and placed below his statue's pedestal. Resplendent with symbols of authority, like the thirteen wooden rods on which Washington leans, the original statue was created by the French neo-classical and pre-eminent

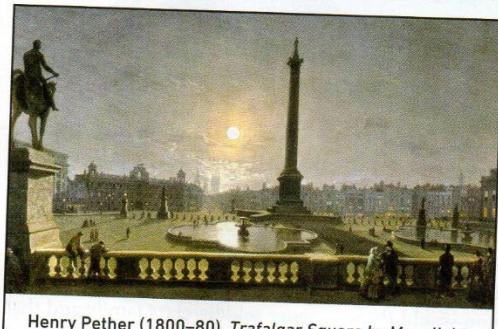
sculptor Jean-Antoine Houdon (1741-1828), who was a member of the prominent Paris Lodge *Les Neuf Sœurs* of the Grand Orient of France, established in 1776. Both Benjamin Franklin and John Paul

Jones (1747-92) were accepted as members in 1778, and Br. Franklin became Master of *Les Neuf Sœurs* in 1779.

Houdon's sculpture of Washington was the result of a special invitation by Br. Franklin in 1785 to visit the nascent Republic, where Washington modeled for Houdon at Mount Vernon. Believed to be the most accurate depiction of Washington in sculpture, the statue is based on actual measurements and has, down through the centuries, become the global and unmistakable image of him. Washington, standing in counterpoise and arrayed in military uniform, calmly projects a relaxed and refined disposition, his tasseled walking stick elegantly balanced to his right, his left arm placed atop the fasces, and his officer's sword gently pendent to his left. Reference is made to Br. George's farming background by the presence of the plow placed behind him.

In total, twenty-five casts of Houdon's original marble statue reside in around the world. The statue was copied and cast in bronze by William James Hubard (1807-62) for fear the original might be destroyed. In 1853, the Virginia General Assembly gave Hubard exclusive license to make bronze copies of Houdon's marble statue, producing a total of six. The statue of Washington at Trafalgar Square is under the care of English Heritage, a charity that manages more than 400 historic monuments and buildings situated across the UK.

American visitors who come to London likely will want to view this iconic statue of Br. George Washington for themselves. •



Henry Pether (1800-80), *Trafalgar Square by Moonlight*. Ca. 1865. Oil on canvas. Source: Wikimedia Commons

The Role of a Masonic Chaplain

DR. ROBERT J.F. ELSNER, 33°
Valley of Greenville, S.C.

As Masons, we are men acclaimed to be good, trying to be better. We are a body of men of faith, although of different faiths, who all come together to glorify the Divine in our own ways, without letting differences separate us. Yet, often one of the central offices of our Masonic organizations is left as an afterthought: the chaplain. What is it that makes this leadership position so essential?

The word *chaplain* descends¹ from the Medieval Latin word “*cappellanus*,” meaning “holder of a little cloak.” A Roman soldier named Martin met a freezing, half-naked beggar at the gate of the city of Amiens in what is now northern France. Feeling compassion for the man, Martin cut his own cloak in half with a sword and shared it with the man in need. Later that night, the beggar appeared to Martin in a dream, revealing himself to be Jesus. Martin left the army and became a “soldier” of Christ, founding the first monastery in Gaul

(now France) and later, France’s patron saint. Those who followed Martin’s example and “held the cloak” for Christ by serving the needs of others were called chaplains.

The chaplain in a lodge should have a special place in the hearts of the members. In the book *Spiritual Friendship* by the Cistercian monk Aelred of Rievaulx (c. 1109–1167), we find a classic statement integral to

the fraternal chaplaincy: “Whatever counsel is to be given is more easily received from a friend and is more steadfastly retained, for a friend’s power in counseling must needs be great, since there can neither be doubt of his loyalty nor suspicion of flattery.”² This is equally true today: one who is a chaplain to his friends and brothers is under multiple obligations to lead and counsel well, which may be far beyond what some expect when installed as chaplains in their lodges.

This is because chaplains are ministers of presence. They are representatives of the Divine whose simple presence should add to the meaning of the Scriptures we read and the instructions we give in degrees and orders. Chaplains are not to be proselytizers who recruit for their particular faith or denomination, but unifiers and comforters. They listen and help, counsel and console. This is why pulpit ministers may not always be the best chaplains: they are often used to *presenting*, not simply *being present* and listening.

Indeed, one of the biggest fears of some ordained ministers



St. Martin of Tours cuts his cloak in half and shares it with a beggar.
Louis Galloche, *A Scene from the Life of St. Martin*. Oil on canvas. Ca. 1737
Source: Wikimedia Commons

serving as lodge chaplains is the worry that brothers may substitute their lodge activity for participation in a traditional house of worship. This should not be so; Freemasonry is not religion, but rather religion's handmaiden, and never should be a substitute. Lodge chaplains are not lodge preachers! Rather, they should be open-minded and empathetic, which are listening skills. An early Church Father, Tertullian, is credited with saying that God created man with perfect proportions: two ears and only one mouth. Similarly, the chaplain should listen more than he speaks.

As a representative of the Almighty, the chaplain has a duty to help people, in or out of lodge, who might be at their most vulnerable, whether they are confused, troubled, terminally ill, or stationed far away from home. A chaplain has a special obligation to try and forge deep, meaningful bonds that will sustain

people through the very toughest circumstances. This is the basis for real leadership, showing forth the example that must be the norm in lodge. Having the ability to listen to and establish a relationship with people from any type of background is the most important prerequisite for being a chaplain, "according to the integrity of his heart; and guided by the skillfulness of his hands." (Psalm 78:72).

If you never have looked up your Grand Lodge constitution and read what it says about chaplains, please do so, and be willing to champion changes to make us better, stronger, and more loving. If your lodge's bylaws do not have specific content on the role of the chaplain, consider inserting it. Help your lodge chaplain become trained in ways that will help him serve the Lodge and community better. Help the chaplains to help us all become better men. •



Dr. Robert Elsner, author of the new book *On Being a Masonic Chaplain*

EDITOR'S NOTE: A review of Dr. Elsner's new book *On Being a Masonic Chaplain* may be found on the next page.

ENDNOTES

1. Some people disagree with this origin story. The best etymology research I have read, however, seems to support it from original sources from that era, so I chose to include this here.
2. Aelred of Rievaulx, *Spiritual Friendship*, Mary Eugenia Laker, trans. Kalamazoo, Michigan: Cistercian Publications, 1977, 103.

Swami Premananda: Religious Leader, Mason, Educational Philanthropist

Continued from p. 23

Mahatma Gandhi Memorial Foundation in Bethesda, a non-profit organization promoting the philosophy, ideals, and teachings of Mohandas K. Gandhi, as well as the cultural heritage of India. This organization continues to be active today, hosting a library and regularly sponsoring cultural events.

Swami Premananda passed away in 1995. However, his spiritual and educational work lives on in the religious, cultural, and educational organizations that he founded, the books that he wrote, and the individual lives that he influenced for the better. His title, Swami Premananda, loosely translates as "the teacher who achieved self-mastery, one who finds bliss in complete devotion to God." This was certainly an accurate title for a Freemason who was wonderfully balanced in the particulars of his faith with universal goodwill in both his teachings and his ac-

tions. As Swami Premananda wrote in his introduction to *The Path of the Eternal Law: Dhammapada*: "Civilization is the reflection of the progress of the soul of man." •

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THE MASONIC TRAVELER



Finding Masonic Gold in Portland, Oregon

(Above) Detail, Stained Glass Window, Scottish Rite Temple, Portland, Oregon; (right) Multnomah Falls

ALL PHOTOGRAPH: ROGER HIMMEL, 32°

By ROGER HIMMEL, 32°
Valley of Raleigh, North Carolina

It is seldom one discovers a forgotten Masonic treasure as I did in Portland, Oregon. The City of Roses is a place where rhododendrons grow as tall as two-story homes, where ice-cream trucks still ring their chimes as they slowly move through suburban neighborhoods, and where most folks by just looking up can view Mount Hood's glorious snow-draped peaks.

After sequestering ourselves during Covid, my wife and I this spring flew from our home in Raleigh, North Carolina, to Portland, Oregon to see our daughter whom we had not been able to hug for over 15 months. There is nothing like a good cheek-to-cheek bear hug to realize what one has been missing. And, yes—tears of joy and gratitude flowed, too.

Wherever I travel, I enjoy meeting other Freemasons, seeing Masonic points-of-interest, and learning about how our noble fraternity has contributed in a real sense to a community's development. What I discovered in Portland was like what Nicolas Cage's character discovered in the movie *National*

Treasure. Instead of make-believe, I discovered the real deal—true Masonic gold in one of the lands of the Gold Rush from covered wagon days. It began when I first stepped into what I later learned was the oldest original Scottish Rite Temple in the United States.

It is an imposing downtown three-story brick, concrete, and limestone structure with double Corinthian columns standing guard on each side of the six-doored entrance. The cornerstone reads: "Laid By M.W. Grand Master A.F. & A.M. June 12, 1902." The architect was Brother Richard H. Martin, Jr, 33°. Many other Scottish Rite Temples in the United States and around the world were patterned after our late Brother Martin's exceptional design. It is grand and awe inspiring. Brother Nathan Neff, 32°, KCCH, from the Valley of Portland, was kind enough to give my wife, our daughter, and myself a tour. It was when we entered the cavernous members lounge and I gazed upon the stunning, lost-to-time Masonic stained glass windows reverently designed by Brother David L. Povey, 32°, that I knew I had found Masonic gold.

The seven glorious 8 x 4 foot back-lit windows were once installed on the



building's exterior. Decades ago, they were brought inside and forgotten by the general public. While the Povey Studio's other artistic windows were honored and admired in churches, government buildings, and private homes throughout the United States, these seven Povey windows escaped art history books and modern databases. Working with his brother John, the craftsman who assembled the windows, the brothers built a glass company that was considered the Tiffany Studios of the Northwest. They carried on the family tradition of creating artistic stained glass windows perfected by generations of their English ancestors for hundreds of years.

As our tour continued, we saw the impressive Founders Room with



Pittock Mansion, Portland

busts of famous Masons, including Ill. Albert Pike. In the huge two-story auditorium, I saw the amazing glass ceiling dome made by the Poveys, along with more than ninety original hand-painted stage backdrops from the 1900s for degree presentations. The scenery is still raised and lowered using a system from vaudeville stage-craft history. The experience was like walking through time.

Yet the Scottish Rite Temple is not the only amazing place of Masonic interest in Portland. I soon learned that a visit would not be complete without a tour of the Pittock Mansion. Built in 1914 by Brother Henry Pittock, 33°, his is a true Horatio Alger story. Born in England, he arrived in Portland from Pittsburgh, Pennsylvania, without a dime when he was but nineteen. Although he was offered a job as a bartender, he turned it down in favor of learning typesetting. His payment was room and board, the room being under a table on the floor. He saved, worked diligently, and invested wisely in the growing Pacific Northwest region and wound up owning a financial empire composed of ranching, Willamette Industries paper mills, two newspapers (*The Portland Evening Telegram* and *The Oregonian*), short-line railroads, and The Northwest National Bank. Brother Pittock's paper mills would eventually be absorbed by Georgia Pacific.

Georgiana Pittock, along with her husband, became founding members of the Royal Rosarians, ambassadors of goodwill, and official greeters for the City of Portland. Georgiana was also the founder of the Portland Rose Society. In the glorious Washington Park area, where flowering cherry trees, royal red tulips, and orange daffodils reign supreme, there is a section honoring the Royal Rosarians right next to the world famous International Rose Test Garden. In early summer, do not miss Portland's Rose Festival. To think that Portland promoting roses all began in Georgiana Pittock's backyard! Yet one more unexpected Masonic connection was soon to reveal itself.

Multnomah Falls is a magnificent natural beauty surging powerfully down 620 feet over moss-covered granite-grey boulders bordered by soaring green trees. One of the highest waterfalls in the country, certainly the tallest in Oregon, it forms a glorious double waterfall in its rush to touch the earth. More than two million visitors a year are awestruck. Along a trail, a small sign indicates that a concrete viewing bridge, named Benson Bridge, is up ahead. The bridge was built over the lower falls at about 106 feet, providing a fantastic view of the upper falls. The bridge was named after Simon Benson, a Scottish Rite Mason born in Norway who immigrated to the United States at sixteen in 1861, first working as a laborer in the sawmills. He also invented what was to become known as The Benson Raft, a cost-effective method of strapping millions of feet of lumber together, which has the added benefit of not clogging waterways.

Simon was a man of morals and high ideals. A Portland philanthropist, he used his wealth from

timber holdings and lumber mills to help educate children by building Benson Polytechnic. Founded in 1917, it continues to operate as the award-winning Benson Polytechnic High School. Since 1999, Portland State University has bestowed the Simon Benson Award honoring Oregon's present-day philanthropists. Also recalling Br. Simon's name is the fabulous Benson Hotel, built in 1914, which is now a Coast Hotel and a true hidden gem in downtown Portland.

Perhaps Br. Benson's true legacy was his donation of 1,400 acres of land in the Columbia River Gorge area to the City of Portland. The towering cliffs within that acreage contain the falls he named Multnomah, after a tribe of Native Americans who once lived in longhouses on Portland's Sauvie Island. Families were able to view the falls as they traveled over the Old Columbia River Highway, which our brother also built, and stay in his mission-style Columbia Gorge Hotel, now on the U.S. National Register of Historic Places. I am constantly amazed at the impact our brotherhood, the Masonic Scottish Rite, has had on our nation. I wonder what amazing Masonic treasures next await the Masonic Traveler? ■



Stained Glass Window, Scottish Rite Temple, Portland Oregon, featuring the interlacing triangles of the 32°

MASONIC PRESIDENTS CROSSWORD

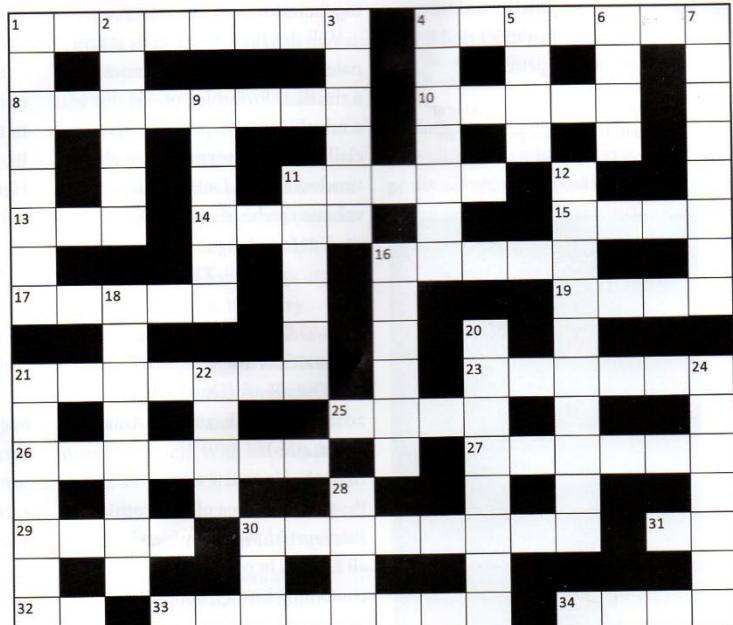
By SEB GIROUX, MM

HORIZONTAL

- 1 Name of a common U.S. Masonic Rite associated with another country
- 4 Remembered for a short term in office and controversial presidential administration during the 1920s
- 8 Figure of speech; symbol
- 10 Freemasonry is a search for _____.
- 11 Affectionate name for the presidential father of National Parks
- 13 Can be Sacred for Masons
- 14 First incumbent president to appear in a televised debate, but he did not benefit
- 15 Point at which something is at its best ... or fictional corporation in Warner Brothers cartoons!
- 16 Traditional story, often supernatural, to explain anything, usual natural phenomena
- 17 Ancient measure of length
- 19 Helps you write, hold, wave
- 21 Noted for expansion of the U.S., this president also faced the anti-Masonic movement in 1832.
- 23 A point from which one cannot err
- 25 On his presidential watch, Texas was brought into the Union.
- 26 Unsubstantiated rumor
- 27 When good, a lot can be forgiven
- 29 Found on reverse of the one-dollar bill
- 30 Multi-talented Founding Father and prominent American Freemason
- 31 Old Dominion, birthplace of many presidents
- 32 Corner where the first stone is laid
- 33 Legal suspension
- 34 What the bouncer may say as he lets one in

VERTICAL

- 1 Offering a representation, often by means of image, figure, token
- 2 Breaker of horizontal 13



SOLUTION ON P. 19

THE 100TH ANNIVERSARY OF THE GEORGE WASHINGTON MASONIC NATIONAL MEMORIAL CORNERSTONE LAYING AND THE SCOTTISH RITE

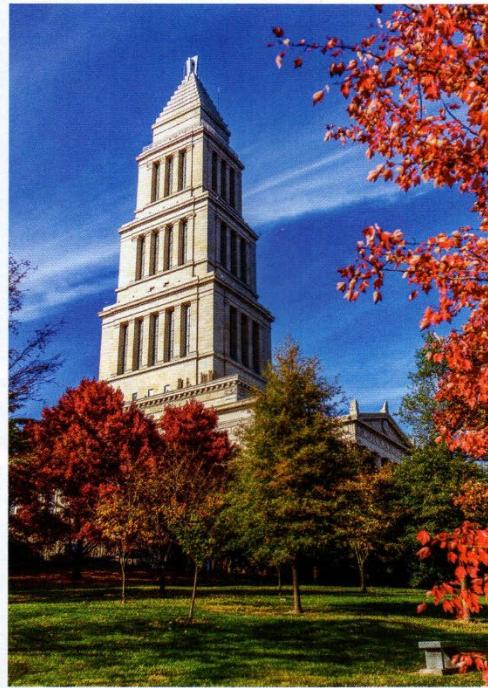
B. CHRIS RULI, 32°, KCCH, Archivist and Historian, Valley of Washington, D.C., AND SHAWN E. EYER, 32°, KCCH, Dir. of Education and Special Projects, George Washington Masonic National Memorial

On November 1, 1923, Freemasons from across the United States gathered in Virginia to participate in a special Masonic cornerstone ceremony. They assembled in the heart of Alexandria, a city located three miles south of Washington, D.C., on the banks of the Potomac River, and marched up to Alexandria's highest point: Shuter's Hill. There, in front of the visiting dignitaries and the public, including Presidents Calvin Coolidge and William H. Taft, the Masons laid the first stone of the George Washington Masonic National Memorial. This remarkable moment in American Freemasonry came about through unprecedented cooperation between the state grand lodges and national appendant bodies—including the Ancient and Accepted Scottish Rite. As we mark the Memorial's cornerstone centennial in 2023, let us take a brief look back at the prominent Scottish Rite Masons who supported this monument to George Washington, his virtues, and our own Fraternity.



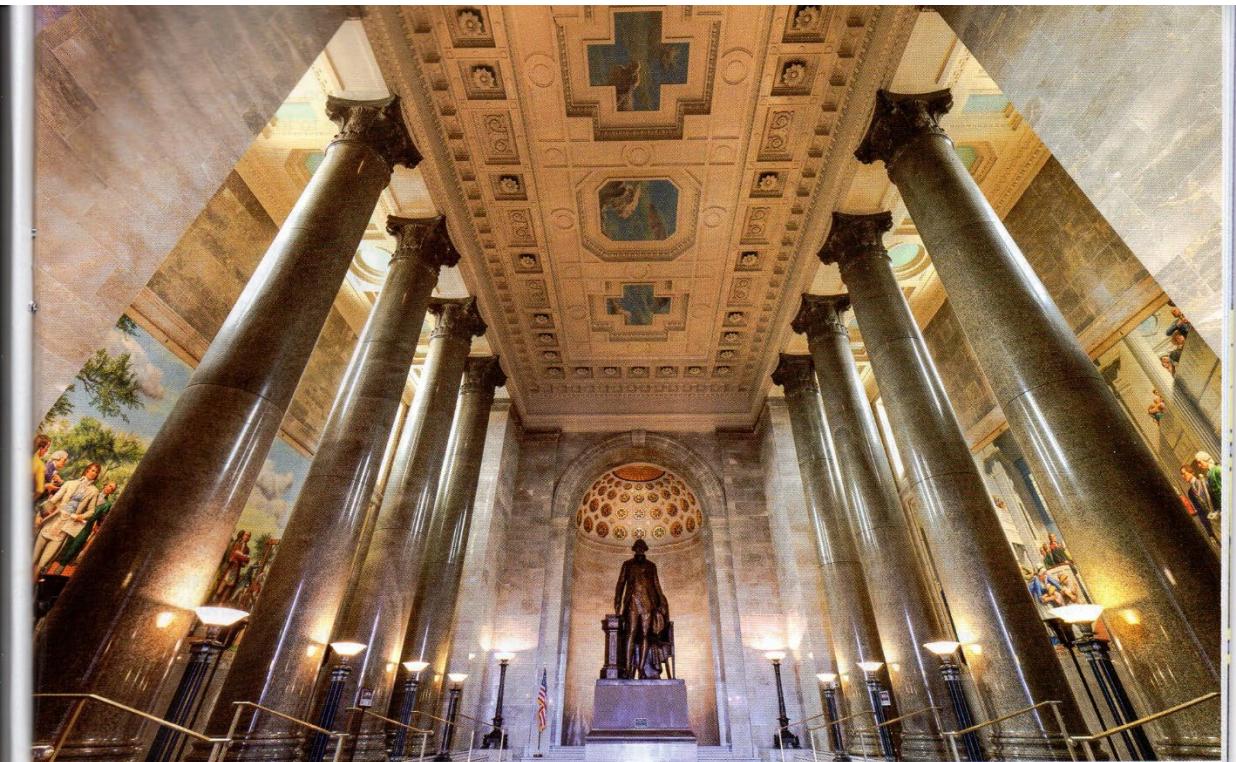
The Pharos or Lighthouse at Alexandria, Egypt, one of the Seven Wonders of the Ancient World, served as an inspiration for the architectural design of the George Washington Masonic National Memorial. Engraving from *Entwurf einer historischen Architektur* by Johann Bernhard Fischer von Erlach (1721).

Source: Wikimedia Commons



The George Washington Masonic National Memorial in autumn foliage. The beauty of nature and the soaring aesthetics of sublime architecture complement each other in this stunning scene. Photography: Joshua Mongardini

Members of George Washington's mother and affiliated lodges in Virginia, Fredericksburg Lodge No. 4 and Alexandria-Washington Lodge No. 22, made several unsuccessful attempts during the nineteenth century to develop a suitable public memorial to Washington. By 1812, Alexandria-Washington Lodge had accumulated enough ephemera related to the president that it opened one of the earliest public museums to Washington: the Alexandria Washington Lodge Museum. The Washingtoniana exhibit remained open until May 1871, when a fire destroyed the lodge hall and a significant portion of the original collection. In 1907,



A statue to George Washington (a gift of the Masonic-sponsored Order of DeMolay) dominates Memorial Hall, George Washington Masonic National Memorial, Alexandria, Virginia. Composite columns and side murals of Washington participating in public Masonic events add to the grandeur of this august setting. Photography: Joshua Mongardini

Charles H. Callahan, the lodge's Senior Warden and the City of Alexandria's Commissioner of Revenue, proposed that his Brethren undertake construction of a new fireproof temple that also would house a proper museum. The lodge agreed and sought the Grand Lodge of Virginia's assistance to raise funds and engage with other Grand Lodges to contribute.¹

On February 22, 1910, representatives from twenty-six grand lodges gathered in Alexandria to form the George Washington Masonic National Memorial Association. They set an ambitious campaign target of \$1 million, or \$32 million adjusted for inflation, with half going towards a new building and the rest for an endowment to fund the Memorial's activities. Designs were drawn up for a relatively modest two-floor temple with a museum on the ground floor, while the second or top floor would house meeting space. Delegates elected the association's board of directors and agreed to meet annually, around George Washington's birthday, to provide regular updates on the Memorial's progress.²

By 1922, the association abandoned its two-floor proposal for a much grander monument and brought on architect and Freemason Harvey W. Corbett from the New York firm Helme and Corbett to draft new designs.³ Corbett drew inspiration from the famous Lighthouse or Pharos of Alexandria in Egypt, one of the Seven Wonders of the Ancient World. Herb Wadsworth, 33°, expanded on Corbett's motifs in the *Scottish Rite Journal* of October 1991:

The exterior of this impressive monument to our first President is based on what is known of the design of the ancient lighthouse at Alexandria, Egypt.

Having gained its inspiration from this famous structure, the architect of the George Washington Masonic National Memorial proceeded to add many symbolic elements of importance and interest to Masons. An example of this is the careful blending of all five orders of architecture: Doric, Ionic, and Corinthian, respectively, on the three exterior levels of the tower; Composite in the building's Memorial Hall; and Tuscan in the Assembly Hall. Doric is repeated again in the auditorium and on the portico.⁴

Scottish Rite, SJ, Grand Commander George F. Moore, 33°, attended the Association's inaugural meeting representing both the Supreme Council, Southern Jurisdiction, and the Grand Lodge of Tennessee as a Past Grand Master. Secretary-General John H. Cowles, 33°, also attended the annual sessions, representing Kentucky and later served as Grand Commander when he succeeded Moore. Despite his busy executive schedule, Cowles eagerly served on Memorial committees. As Ways and Means Committee chairman, Cowles provided annual reports on the Association's fundraising efforts.⁵

During the Supreme Council's next Biennial Session, on October 19, 1911, the body passed a resolution to support the new Association and enroll itself in their new Roll of Honor with a donation of \$100:

Be it Resolved, that the Supreme Council, Southern Jurisdiction, Scottish Rite Masons, sanction and approve the erection of the said Memorial and the formation of said National Masonic Association, recommending it to the favorable consideration of all Consistories, Chapters, and other Subordinate Bodies and individual members of the Southern Jurisdiction, Scottish Rite Masons and, by this resolution, declare this Supreme Council to be a member of "The George Washington Masonic National Memorial Association."⁶

Cowles's fundraising efforts and committee work prompted the Association to elect him as their treasurer on February 22, 1914. He now served in this role along with his usual duties as the Supreme Council's Secretary-General. While Association representatives continued to fundraise, they were nowhere near their \$500,000 goal for a building. In 1917, Cowles reported that the As-

sociation had raised only \$50,000. His report prompted Grand Commander Moore to lobby the Supreme Council for a more significant donation of \$10,000, or about \$230,000 adjusted for inflation, which the council approved on October 18, 1917. Moore and Cowles hoped this would spur further giving by other national bodies.⁷

Cowles resigned as treasurer in June 1921. J. Claude Keiper, a Past Grand Master of the District of Columbia, assumed his duties while also serving as the Association's secretary. Keiper was a prominent leader in local and national Masonic circles. During his tenure as the District's Grand Master in 1911, he laid the cornerstone of the Supreme Council's House of the Temple. Keiper performed both duties so well that the Association formally elected him as Secretary-Treasurer at the next meeting on February 22, 1922. He remained in this position for the next twenty-two years, until his death on November 19, 1944.

Grand Commanders Cowles and Leon M. Abbott, the latter of the Northern Masonic Jurisdiction, participated in the cornerstone laying ceremony on November 1, 1923. The Northern Masonic Jurisdiction also made several significant donations towards the Memorial in the early years, which totaled \$75,000 by 1932.

Construction progressed steadily through the 1920s even as the country experienced significant economic crises following the stock market crash in October 1929. While the Association scheduled the formal dedication ceremonies for May 1932, the Alexandria Scottish Rite bodies occupied completed rooms in the Memorial as early as 1929. A joint Scottish Rite degree conferral was performed by the Alexandria and Washington, D.C. valleys in late May 1930. To mark the special occasion, three special gavels were produced with "wood taken from the timbers supporting the original roof of the White House, removed during the Coolidge administration."⁸

During its Biennial Session in October 1931, the Supreme Council approved another \$25,000 donation, or \$499,000 adjusted for inflation, to complete construction on the Memorial's auditorium prior to the building's formal dedication on May 12, 1932. While heavy rain



The George Washington Replica Lodge Room contains such historic items as the Master's Chair from the original Alexandria Lodge Room from Washington's time.

Photography: Joshua Mongardini

Continued on p. 23

THE GEOMETRY OF CHARACTER: *Considerations on the Moral Elements of Operative Masonry*

MORGAN SMITH, M.A.

When the Roman architect Vitruvius penned the first written work on architecture in 27 BC titled *De Architectura*, he named the branches of study he deemed necessary for a complete education of an architect, from music and medicine to astronomy and history. It is his discourse on the virtues of philosophical study, however, that is most prophetic of the moral underpinnings of later speculative Masonry. For Vitruvius, the architect's study of philosophy "renders him courteous, just, and honest without avariciousness. This is very important, for no work can be rightly done without honesty and incorruptibility."¹ It remains one among several pieces of evidence that the moral training of the builder has been with us from antiquity, that moral conduct was, even in the earliest days, a distinct piece of what Dr. Albert Mackey referred to as "the skeleton upon which was strung the living muscles, and tendons, and nerves of the speculative system."²

Masonic tradition holds that speculative Masonry developed from a purely operative system, but the groundwork for a system of moral instruction seems to have existed from masonry's earliest operative forms—the result, perhaps, of an almost universal perception across the ancient and medieval world of the inherent link between craft and the creative spirit, humanity and divinity, geometry and creation. That

moral instruction is tied to the imagery of craft is, perhaps, an inevitability when one considers how the act of craft has been perceived at its deepest level across cultures of builders. Most religions built temples, and high architecture in antiquity was inextricably bound to the elevation of the human spirit.

The ancient Greeks, wielding the tools of craft in philosophical imagery, used the square to refer to a man of supreme honor and virtue: "the square or cubical man," of whom Aristotle wrote, "would subject himself to the perfectly square test of justice and integrity."³ In this way, geometry, as the substructure of all forms of craft, acts as the founda-

ing—through which man reaches ever nearer to God and thus the highest moral potential of his own heart. The ancients doubtless recognized the

"THAT MORAL INSTRUCTION IS TIED TO THE IMAGERY OF CRAFT IS, PERHAPS, AN INEVITABILITY WHEN ONE CONSIDERS HOW THE ACT OF CRAFT HAS BEEN PERCEIVED AT ITS DEEPEST LEVEL ACROSS CULTURES OF BUILDERS."

tion on which civilization and moral understanding is grown. Plato wrote in his *Republic* that geometry lends itself to "knowledge of the eternal" and "will draw the soul towards truth, and create the spirit of philosophy."⁴ It is therefore a certain deeper insight into the workings of the cosmos—including the harnessing of these laws in the efforts of making and build-

special status held by arts and craft as unique among all human endeavors in that they most authentically manifest the God-given creative instinct in man and, further, the moral capacity of the only creature made in his image. Christian writer and philosopher Dorothy Sayers, writing in the 1940s on the subject of man's creative will, put it well when she remarked, "If the



Illustration of Entered Apprentice Degree

Source: R. Macoy, *The Book of the Lodge* (1855)



Villard de Honnecourt's medieval sketchbook (MS. Fr 19093, fol. 18v), dated to ca. 1225–1235, preserved some of the "mysteries" of medieval master builders within geometric and symbolic designs.

Source: Wikimedia Commons (Public Domain)

common man is to enjoy the divinity of his humanity, he can come to it only in virtue and right of his making.⁵

The idea persisted into the Middle Ages, revealing itself in the moral instruction set within the framework of operative lodges. Similar to the instruction found in *De Architectura*, the 16th-century Schaw Statues, penned by William Schaw to Scottish stonemasons' lodges, implore brothers to do their jobs with virtuous character, charity, and brotherly goodwill, giving a moral structure to operative duties. A number of Masonic historians, further, have placed the ancestral moral element of modern Freemasonry firmly within the earliest operative lodges. Writer of Masonic history Thomas Carr believed that the Old Constitutions were plainly moral in nature: "In these Ancient Charges

we get evidences of the commencement of Moral teaching and of Secret Signs. It is at once obvious that from very early times a high moral standard was inculcated by these Ancient Charges."⁶ Some, such as W.M. Don Falconer, have argued that the ecclesiastical proximity of masons' guilds lent itself to the development of moral precepts reflected in these original charges.⁷ Quite tellingly, the chief architect of the Abbey of Saint-Nicaise de Reims in France, Hugues Libergier, was interred with a stone slab that bore his own image surrounded by his tools—a measuring rod, compass, and square—and vested in what one scholar believes to be the none other than the robes of an academic theologian.⁸

It can be said that true mastery of a thing requires self-mastery, that the built reflects the spirit of the builder as much as Creation reflects the mind of the Creator. It is not a coincidence that the symbolic foundation of Freemasonry should be those tools used in the act of craft and building—those very acts that make us human and connect us as creators directly to our higher Creator. Tipping his hat to the work of John Ruskin, Joseph Fort Newton once wrote that beauty in architecture "depends for its dignity upon arrangement received from the human mind, expresses, while it reveals, the quality of the mind, whether it be noble or ignoble."⁹ In this way, he echoes St. Bonaventure, who wrote as far back as the 13th century that the "mechanical arts" are a means by which the artisan inculcates his or her spirit into a created work and that a creation cannot be separated in this way from its creator.¹⁰ Whether or not ancient and medieval builders wholly recognized the deeper significance

of their need for a civilized code and moral standard ultimately may still be debated, but the Masonic tradition sheds much light: the order in Creation parallels the order that must be cultivated in one's own heart through moral refinement and edification. As an orderly mind and conduct was deemed necessary for the proper construction of temples to the divine, so now does "geometry of character"¹¹ bring the same structure, stability, illumination, and beauty to a man's life. •

ENDNOTES

1. Vitruvius, *De Architectura*. Morris Hicky Morgan, trans. Cambridge: Harvard University Press, 1914. P. 8.
2. Albert Mackey, *The Symbolism of Freemasonry*. New York: Clark and Maynard, 1869. P. 84.
3. *Ibid*, p. 60.
4. Plato, *The Republic*. Benjamin Jowett, trans. Oxford: Clarendon Press, 1888. P. 527.
5. Dorothy Sayers, *The Mind of the Maker*. San Francisco: Harper, 1987. P. 215.
6. Thomas Carr, *The Ritual of the Operative Free Masons*. Ann Arbor: Tyler Publishing Co., 1911.
7. Don Falconer, *The Square and Compasses: In Search of Freemasonry*. Don Falconer, 1999. Ch. 4.
8. Claude Wenzler, *Cathédales Gothiques—un Défi Médiéval*. France: Éditions Ouest, 2018. P. 51.
9. *The Builders*. Cedar Rapids: Torch Press, 1914, P. 8.
10. St. Bonaventure, *De Reductione Artium ad Theologiam*. Sister Emma Therese Healy, trans. New York: The Franciscan Institute, 1955.
11. Joseph Fort Newton, *The Religion of Masonry*. Kingsport: Southern Publishers, P. 97.



MASONIC PUZZLE

THE SYMBOLIC MASONIC CAMP A 32ND-DEGREE WORD SEARCH

Camp Scene from the 32°, "Master of the Royal Secret"



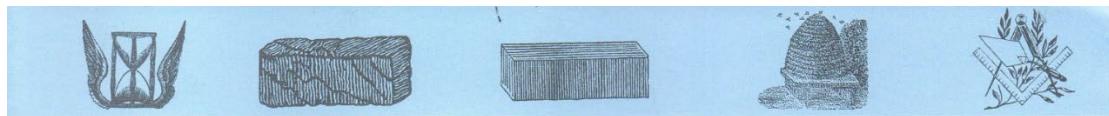
ELIZABETH A. W. MCCARTHY

Our series covering the Scottish Rite's Mandatory Degrees concludes with the 32°, "Master of the Royal Secret." Can you find the words that make up the camp, as well as other significant terms* from this degree? •

AMESHA SPENTA	B N O Q W T I O N P E N T Q P D F L A V
ARK	O X P M A C K U R S A M A J O R I P Q X
CAMP	T E U T O N I C N O G K C P D I H W F V
CIRCLE	
DOVE	U R S A V H M Q R A H E F E J O R D E T
EAGLE	E G I D E O M R A V E W L L E K L P V R
FLAGS	T M W P L N O N O N A G O N R R C Q X I
FREEDOM	O D M V L A R A R G A D I S A A S G C P
HEPTAGON	F K I O R F T G O E O X M V T E V W I L
IMMORTALITY	V N M T A X A N C T Y S M M L H S E N T
INSPECTORS	S O Q W E I L O E L C R I C E K G Q N R
KNIGHTS	Y W S E P N I N P P O H L P A L X I C I
KNOWLEDGE	T L Q R N O T A H M S L T Z W L I O N A
LAUS DEO	C E M D O E Y S M E E A F R M A Z N S K
LION	A D A N G T O I H I G U H R I U S O Y U
NONAGON	R G J A A N C E X O X S V S E A Q G T P
PENTAGON	T E M T T K P E N T W D O V E E G K C B
PHOENIX	E X Y N N T E Z P N T E G O N M D F A Q
RAVEN	T Y M I E S L G Y S G O N C Q K A O T S
SAINT ANDREW	Q M A A P S G A L F N V E A G I Q F M Y
TENTS	I M E S H X E L G N A I R T E L P I R T
TETRACTYS	
TEUTONIC	
TRIPLE TRIANGLE	
URSA MAJOR	

Solution appears on p. 31.

* These words include key terms, phrases, and symbols referenced in Rex R. Hutchens, *A Bridge to Light* (2010), and Arturo de Hoyos, *Scottish Rite Ritual Monitor and Guide* (2010), and are not pulled directly from ritual.



Under the Usual Masonic Restrictions

While researching the meaning of "Under the Usual Masonic Restrictions" found in our Ritual work, I came across the following:

From the Masonic Service Association of North America's Short Talk Bulletin Podcast, Volume 100, No. 4: "The Urgency of Civility," quoting M.W.B. Russ Charvonia, P.G.M. of the Grand Lodge of California:

Consider our legacy, exemplified in the names of the streets, parks, and buildings in our communities. A large number of them are named after prominent Masons of the past. How many of them are contemporary Masons? Consider how few of our current local, state, and national political representatives are Masons.

And the number of Lodges across the land has similarly decreased. Within these Lodges, where the membership retention rate was once a point of pride compared to other organizations, this is no longer the case. There are more demits, suspensions, and non-renewals. Anecdotal evidence tells us that growing incivility and divisiveness among the Brethren are hastening these disturbing numbers. Prior enthusiasm has given way to an actual choice not to show up. The path of least resistance is to sit on the couch and watch a ballgame rather than come to Lodge. While most Masons enjoy our important rituals and ceremonies, these have become less inviting when personal cliques and animosity rear their ugly heads. Thus, Brothers disengage.

Item 10 in our "Masonic Etiquette and Instructions" reads:

The use of profanity and vulgar or obscene language in the Temple, whether during a Communication or later at the refreshment table, constitutes conduct unbecoming a Mason.

In our "Standard Manual," Ancient Charges, 6. Of Behavior, Viz (b): **Behavior after Lodge is over and Brethren not Gone —**

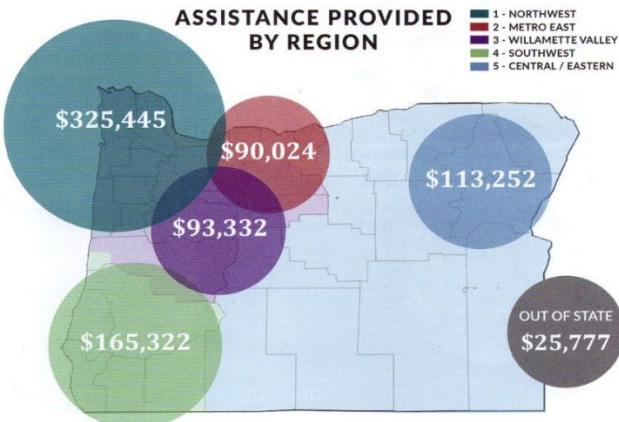
You may enjoy yourselves with innocent mirth, treating one another, according to ability, but avoiding all excess, or forcing any Brother to eat or drink beyond his inclination, or hindering him from going when his occasions call him, or

continued on page five

Masonic Charities Benefit Families & Local Communities

You've made a profound impact within our fraternity and communities. Thanks to your generosity, more than \$800,000 was distributed in 2021 to help families and communities through the Oregon Masonic charities. We wish to thank the membership, supporters, trustees, donors, staff, and our community and business partners for making the work possible every day.

Like you, members of the Masonic Family, we care deeply about providing direct help, access to information and resources, and caring for those most vulnerable in our communities. It is our great pleasure, as program administrators, to assist in ways that are impactful, answering the call when needs arise.

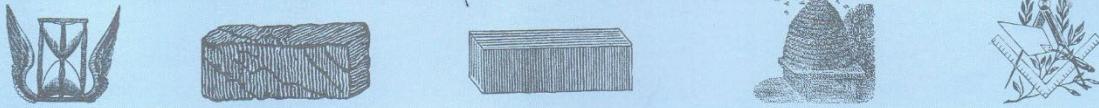


To continue partnering with us today, visit:
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Sincerely,
 Danielle Christopherson
 Tammy Vanderzanden
 Tiffany Tullius
 Courtney Chun
 Marissa Douglas

MasonicAid
 MasonicAid Subsidy
 Creating A Partnership + Lodge Grants
 Masonic Model Student Assist. Prog.
 Classroom of the Month

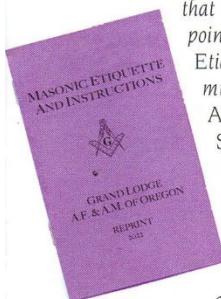


Usual Masonic Restrictions,

continued from page three

doing or saying anything offensive, or that may forbid an easy and free conversation; for that would blast our harmony and defeat our laudable purposes. Therefore no private piques or quarrels must be brought within the door of the Lodge, far less any quarrels about religion, or nations, or state policy, we being only as Masons, of the catholic religion above mentioned; we are also of all nations, tongues, kindreds, and languages, and are resolved against all politics, as what never yet conduced to the welfare of the Lodge, nor ever will. This charge has always been strictly enjoined and observed; but especially since the Reformation in Britain, or the dissent and secession of these nations from the communion of Rome.

Finally, from the treatise offered by W.B. Michael D. Robinson:



As to what does it (the phrase) mean? I believe that should be apparent at this point. While not defined in the Etiquette book, it essentially is much of the content of that book. Along with the rules found in the Standard Manual, Charges, Code and By-Laws, as well as our obligations, referring to the conduct of a Mason in and out of Lodge. Contained in those books and manuals are the descriptions of how we

sit, act, dress, salute, and conduct ourselves within the Lodge. These restrictions inform us that we do not sit slumped in our chairs and blurt out comments in Lodge, but rather stand under the sign and wait at the Master's discretion. We are restricted from private conversations, speaking in an offensive manner, and on certain topics that would disturb the peace and good fellowship of the Lodge. We are restricted during Ritual to follow the prescribed format and not to deviate or innovate. And so, the "Usual Masonic Restrictions" are all the rules and guides that define the conduct of a Mason, which are inculcated from the time the Candidate first knocks at our door.

- submitted by and adapted from a presentation from W.B. Michael E. Early



Grand Assembly - Welcome to the Jungle

Oregon Rainbow's "Welcome to the Jungle" Grand Assembly was held at Cottage Grove Lodge No. 51, Aug. 11-13. It was jam-packed for three days, including a ritualistic opening and initiation on Thursday.

Friday was leadership and learning day. Members were immersed in a seminar based on teamwork and social navigation, while adults reviewed marketing strategies and discussed building the relationship between the youth and local Lodges. Friday also brought deliberation on changing the traditional Ritual to the International Order of Rainbow for Girls' contemporary Ritual. The next day, during our closed business session, Oregon Rainbow voted to adopt the contemporary Ritual, effective Jan. 1, 2023. Grand Worthy Associate Jesseca Wolter revealed her fundraising total for the year: \$12,630 for Shriners Hospitals for Children Genome Project! Friday night ended with announcements of new Grand Officers, Jurisdictional Ambassadors, and adult leaders. Congratulations to the members who received offices this year!

Saturday began with the initiation of three members into the Grand Cross of Color. Ritual closing of the 95th Grand Assembly followed. During the installation of 2023 officers, Cady Eby, Grand Worthy Advisor, announced her new service project: Mt. Hood Kiwanis Camp. Her goal is to raise \$10,000 by the next Grand Assembly. We are excited to share our service project with Grand Master Mark Posler!

This year we are looking forward to planning events involving the Masonic and Eastern Star Home grandparents. Working with them gives Rainbow members great joy, and we always believe "the more the merrier" when it comes to awesome grandparents.

Respectfully submitted,
Maleah Hill, Grand Charity

REMINDER TO ALL LODGES:

Proposed Legislation is due to the Grand Secretary's office no later than JANUARY 2, 2023.